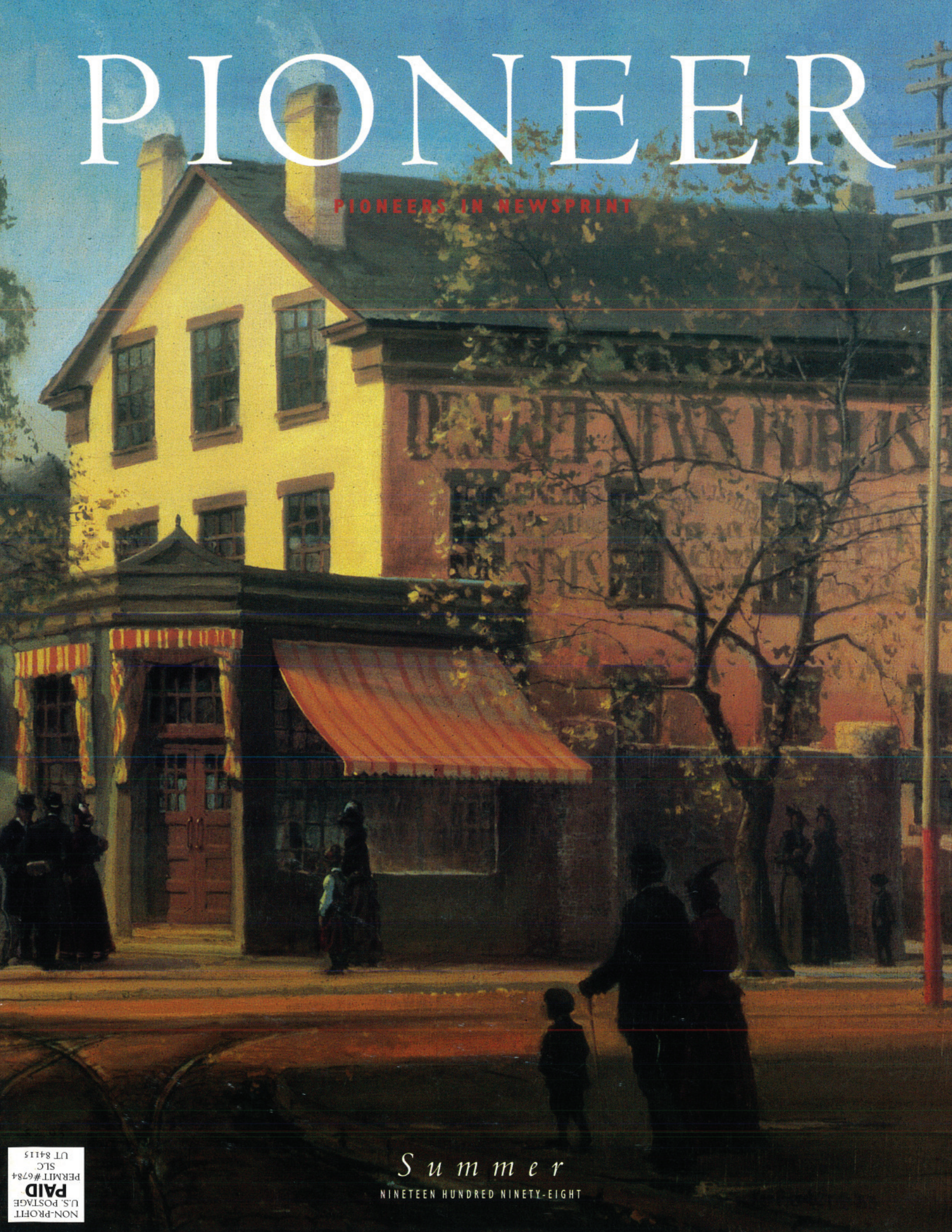


PIONEER

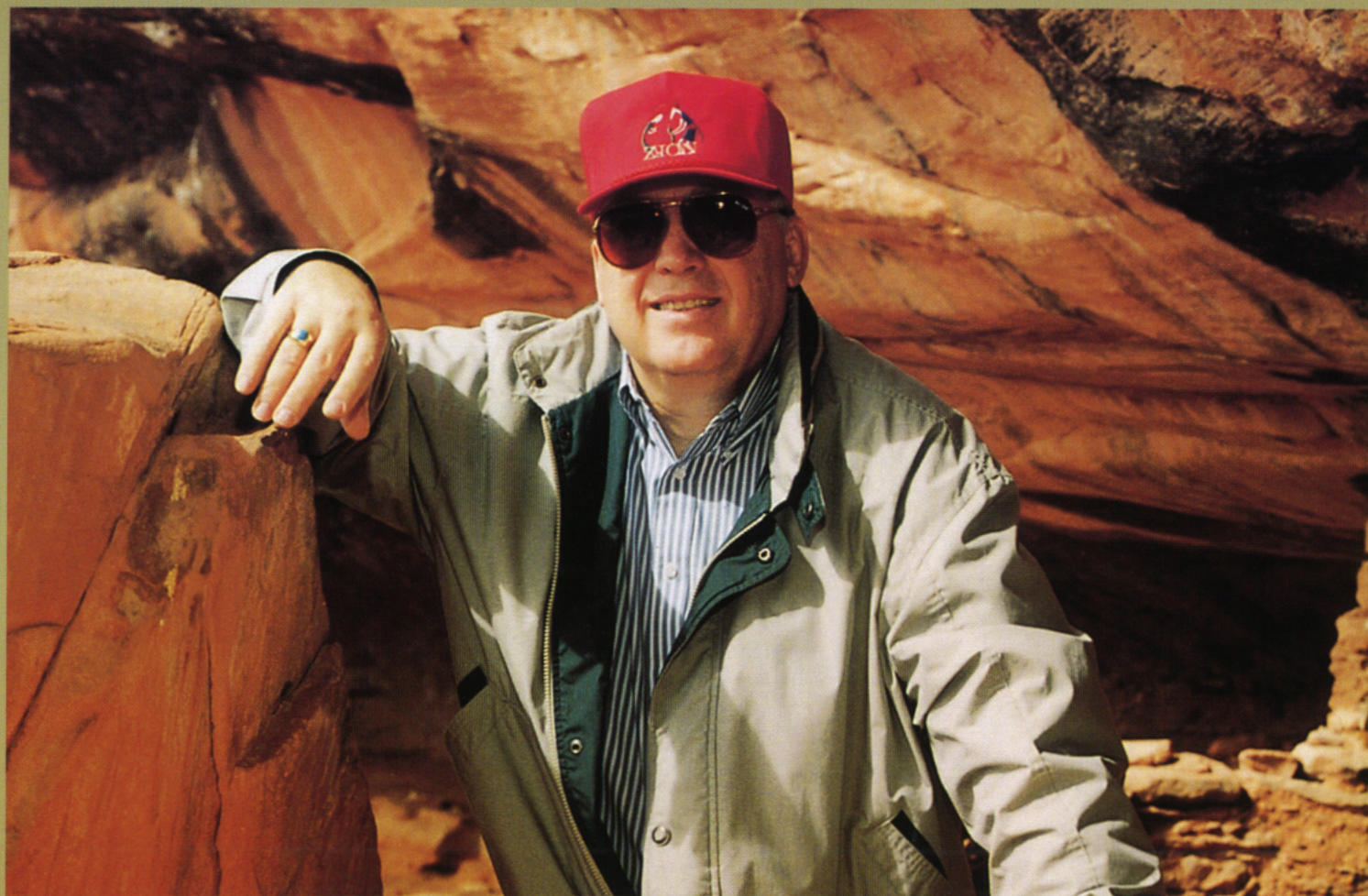
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Deseret Book Spotlight

Blaine M. Yorgason—Author Age: 55 Home: Salt Lake City

Latest Accomplishment: *Hearts Afire*—my new historical fiction series

Hobbies: Oil painting, spending time with my grandchildren

New Deseret Book titles I'd like to get: *Timeless Talks Series*, by Thomas S. Monson;
Man of Holiness, by Vaughn J. Featherstone; *Passages*, by Jay Richards

Hearts Afire: Book one, *At All Hazards*. Blaine M. Yorgason's new historical series. Book one is based on the true story of the expedition to settle the San Juan country of southeastern Utah in the winter of 1879-1880. A perilous trek takes Billy and Eliza Foreman through a narrow crevice that will soon be called Hole-in-the-Rock. \$19.95

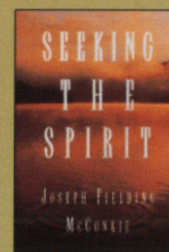
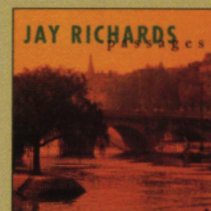
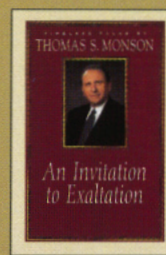
Timeless Talks Series. Affordable, collectible, gift-sized books featuring individual talks from President Thomas S. Monson. Includes *An Invitation to Exaltation*—offering unique perspective on Heavenly Father's plan for our happiness and *Meeting Your Goliath*—a motivating message of how to conquer weaknesses. \$6.95 each.

Passages. Jay Richards has composed a masterful album of beautiful instrumental music. Ranging from big sweeping sounds to gentle nostalgic tones, these full orchestral pieces, punctuated by a few solo winds, strings, or piano, are ideal for Sunday listening. CD \$15.95

Man of Holiness. Elder Vaughn J. Featherstone shares personal experiences and powerful stories as he examines the character and compassion of Jesus Christ as well as examples of holiness found in the Lord's modern-day prophets. \$16.95

Seeking the Spirit. By Joseph Fielding McConkie. Offers suggestions on how to be worthy of the Spirit, how to recognize its promptings, and how to act on those promptings. \$15.95

How Do You Mend a Broken Spleen?: Home Remedies for an Ailing World. By national syndicated newspaper columnist Joseph Walker. Powerful and tender, Joseph Walker's stories are like parables—lessons in life. Ideal for home and classroom settings. \$16.95



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Summer 1998

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Cover:

Main Street, ca. 1900 (detail)

by Ken Baxter, 1983

(The Deseret News building was the Headquarters
of the Deseret News from 1861 to 1901.)

Contents:

Mormon Tribune, 1870

Courtesy Utah State Historical Society.

A Publication of the
National Society of the
Sons of Utah Pioneers



The Utah pioneers left us a marvelous legacy. Building on that firm foundation, those who have followed have made communities in Utah and the Western United States great places in which to live. We have prosperous cities and excellent schools. These centers of learning have provided educational opportunity to many who have helped shape the destiny of the nation.

The unequalled set of moral and ethical values that were passed from pioneer ancestors to future generations has made this possible. Among these values were a high sense of morality, integrity, industry, honesty, patience, endurance and faith in God. The pioneers possessed a keen sense of loyalty to their families, communities and their country.

There are many examples of how the pioneers used these values in their everyday lives. Catherine Curtis

Spencer chose to die on the trail rather than deny her faith. Nellie Unthank continued to be a great mother even though her legs were amputated just below her knees due to severe frostbite acquired during the trek West. Cache Valley ranchers persevered through failure to finally find success in raising cattle. Jacob Hamblin's honesty was legendary—Native Americans and white settlers alike trusted him implicitly.

The industry and hard work of those pioneer settlers is evident all around us. All we have to do is look at the beautiful homes they built and

the magnificent public structures they created and productive farms they established. To this we can add many personal and ethical virtues and values they possessed and practiced every day of their lives.

Today we live in a society in which many of these virtues and values seem to be slipping away—or disappearing altogether. It is our task now to educate the rising generation. We must teach them about pioneer values, and how to incorporate those values into the way they choose to live their lives. As members of the National Society of the Sons of Utah Pioneers, we must plan strategies to perform this valuable task. National leaders and local chapters need to offer leadership in accomplishing educational programs that will help teach and instill pioneer values. We could cooperate with other organizations and state and local governments to plan and hold seminars, workshops, conferences, or to sponsor media messages in this important area.

This is our responsibility: to preserve, protect and proclaim the values and virtues that were at the heart of the extraordinary accomplishments of Utah's pioneers. Let us counsel together and be creative in launching such programs. ▼



by
President
Karlo
Mustonen

PIONEER

*A Publication of the
National Society of the Sons of
Utah Pioneers*

MISSION STATEMENT

The National Society of the Sons of Utah Pioneers honors early and modern-day pioneers, both young and older, for their faith in God, devotion to family, loyalty to church and country, hard work, service to others, courage in adversity, personal integrity and unyielding determination. Pioneer magazine supports the mission of the Society.

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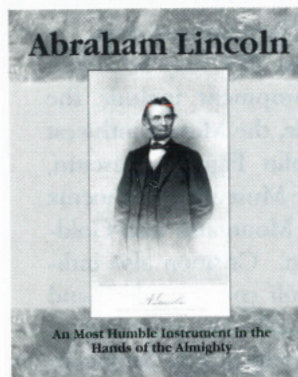
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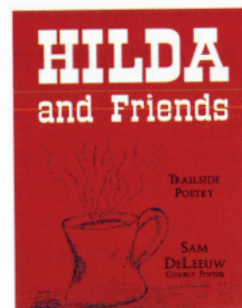
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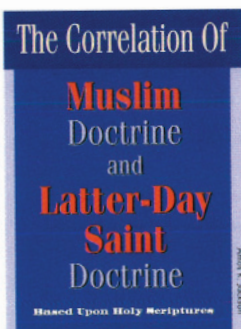


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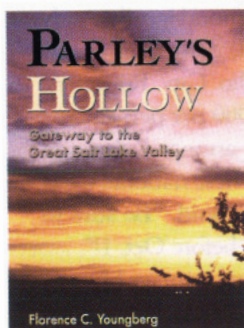


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 By Lee Benson. \$15.95 *hard cover*
 A story of duplicity, intrigue, and prison.



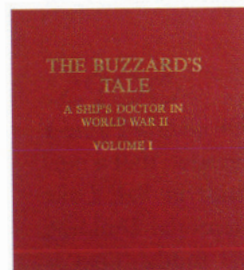
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 By T. W. Brock. \$45 *hard cover*
 LDS mother as an undercover agent during the Cold War.



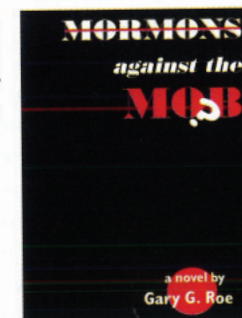
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M

1998 National Encampment Planned for Mesa



members of the national Sons of the Utah Pioneers organization will gather in Mesa, Ariz., Oct. 15-17 for the SUP's annual National Encampment.

1998 Encampment Chairman Charles H. Crismon said the Mesa Chapter is working hard to prepare activities and events that will be both entertaining and informative for SUP members who make their way to the Valley of the Sun. Those who participate will learn first-hand the story of modern Mesa, which begins when it was founded in 1878 by a group of 80 Mormon pioneers from Idaho and Utah as part of Brigham Young's expansive colonization program.

The colonizing of the Mesa area is a fascinating story. When the pioneers arrived, they found thousands of fertile acres awaiting them. The land, however, would be useless unless they could find a way to bring water to the tableland above the Salt River. Upon exploration, they discovered a sophisticated irrigation canal system throughout the Salt River Valley, vast enough to grow crops for 200,000 people. The canals were perfect-

ed about 2,000 years ago by an energetic and highly civilized people who are now referred to by Native Americans as the HoHoKam—the Departed Ones. The HoHoKam dug 125 miles of canals, built 22 villages, and irrigated 140,000 acres in the Salt River Valley. Evidence of the worn canals, dating back to approximately 700 BC, can still be seen today at Park of the Canals—one of the scheduled stops on the Encampment tour.

Other attractions that may be visited during the Encampment include the Mesa LDS Temple, the Mesa Southwest Museum, Champlin Fighter Museum, the Pueblo Grande Museum, the Phoenix Zoo, Superstition Mountains and Goldfield Mining Town. Crismon also indicates there are “golf courses galore and diverse shopping malls and entertainment districts” in Mesa and nearby Scottsdale and Phoenix.

For Encampment prices and registration information, please see the registration form elsewhere in this issue. Or you can contact Crismon at (602) 835-7358.

See you in Mesa!

Throughout the Western United States—

and particularly in Utah, Idaho and Arizona — there are old cemeteries where Utah's pioneers are buried. Many of them contain only a few graves of those who were members of one family, or who lived in small towns.

Florence Youngberg, library director at National SUP Headquarters, has been asked to locate and catalog as many of these cemetery sites as possible, and she needs your help. “The people who found their last resting place in these small cemeteries contributed to the settling of the West, and as such should be honored,” Youngberg said.

If you know of such a cemetery, please get the names and any other information you can (birth and death dates, etc.) of the people who are interred there, and send them to Youngberg at National Headquarters. If you are involved with an SUP chapter, your chapter might want to consider getting permission from the property owners to clean up the area and, where

possible, erecting a monument or marker at the cemetery. Several chapters have already taken on this project in their respective areas, and they have found it to be most worthwhile.

“Sometimes older chapter members in the area already know who was buried in a cemetery,” Youngberg said. “I heard of one lady in the Delta area who had written all the names she found in a cemetery on a bread board. I asked for that listing, but have never received it. Be sure to send the information to us. We never know who might be helped by being able to gain access to this information.”

You can contact Youngberg at SUP National Headquarters, 3301 E. 2920 South, Salt Lake City, Utah 84109, or by calling (801) 484-4441.

Got Plans for Christmas?

How does this sound: Christmas in Branson, Mo., with your friends from the SUP?

National Trek Master Robert Hyer has made arrangements for an exciting holi-

day trek Nov. 17-22 that will include five continental breakfasts, five dinners and shows featuring the Osmond family, Andy Williams, Jim Stafford, comedian Yakov Smirnoff and the Radio City Rockettes. And all for around \$1,000 per person.

The trek is being arranged through Hyde Encore Tours. “These national tours normally sell out,” Hyer said. “Be sure to make your reservations before Oct. 1!”

For more information, contact Hyer at the National Headquarters, or contact Hyde Tours directly at (801) 866-4242 or 1-800-748-4242.

OOPS!

A story in the Winter 1998 issue of Pioneer may have given the impression that a new sculpture of Joseph Smith in Salt Lake City's Joseph Smith Memorial Building was paid for with SUP funds. That is incorrect. SUP representatives worked with private donors to provide funding for the sculpture. No SUP funds were used for the project. We regret any inconvenience our story may have created. Our thanks to the donors who made it possible.

Keeping the Memory Alive



by
President
Mary A. Johnson

At a recent district convention, Anita Cranney, president of the Cache North Company of the Daughters of Utah Pioneers, made two statements that keep ringing in my ears. "Our payment for the future," she said, "is how we preserve the past."

Then she added: "If the memory dies and the celebration stops, it's our fault."

In pondering her first statement, I have asked myself what I am doing to preserve the past. Sometimes I wonder if my payment is sufficient.

Last Memorial Day, when I returned to my home town to place flowers on family graves, my mind flooded with childhood memories. Memories of Grandma Hafen, who walked the thousand miles as a handcart pioneer when just 6 years old. And memories of the first settlers in this southern Nevada community, including my own grandparents, who struggled with heat, mosquitoes, floods, alkali soil, poverty and many disappointments as they tried to eke out a living in this desolate land. Because of their dedication and hard work, it became an oasis, a spot of refuge for Eastern travelers, and a wonderful place in which to grow up. Cultural arts and education were important to these early settlers, so schools were immediately established, and entertainment became a respite from hard work.

Those pioneers liked to celebrate. They especially took time to remember the day the first group of pioneers entered the Salt Lake Valley. They wanted to keep this memory alive. They went to great lengths to make the day special. It was a day of recalling and rejoicing.

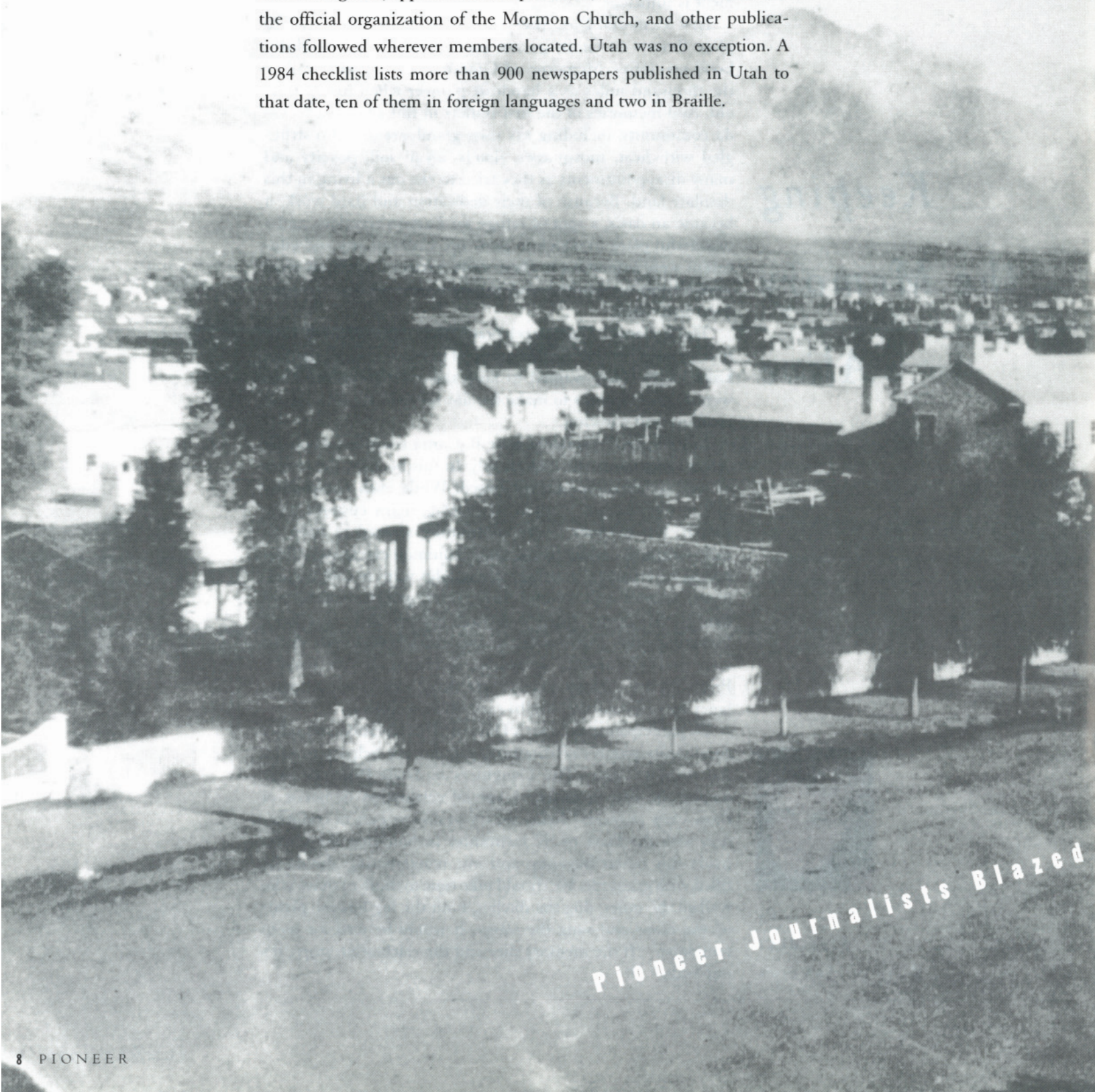
In 1945, DUP president Kate B. Carter compiled a booklet called *Celebrating the 24th of July*. In this booklet, the stories of early celebrations are recounted. While each community had its own unique ways of celebrating, many customs were similar. For instance, every community seemed to have an early morning cannon firing. Other common events were flag-raising ceremonies, meetings where tales were re-told by pioneers, parades with colorful floats, races, games, contests and dances. Of course, along with each activity there was food. Sometimes the activities began the night before with sleep-outs, fireworks and the decorating of vehicles for the parade. Prizes for the contests were simple: hard-tack candy, oranges, fancy hair ribbons and combs excited the recipients.

By participating in today's Days of '47 celebration and other community pioneer celebrations, we, too, are helping to keep the memory alive. The Daughters of Utah Pioneers were among the first to initiate a special celebration in honor of those early pioneers. Today we try to do our part in conjunction with the Days of '47 committee in honoring those who made this desert blossom, and our remembering should be filled with gratitude. We should take time to think of those who walked the miles, dug the ditches, built the log houses, planted the crops and sang the songs. It would be well for us to remember: "If the memory dies and the celebration stops, it's our fault." ▼

A CIVILIZING

Utah's Mormon settlers brought with them a tradition of newspaper publishing.

The first periodical for church members, the monthly *Evening and the Morning Star*, appeared in Independence, Mo., just 17 months after the official organization of the Mormon Church, and other publications followed wherever members located. Utah was no exception. A 1984 checklist lists more than 900 newspapers published in Utah to that date, ten of them in foreign languages and two in Braille.



Pioneer Journalists Blazed

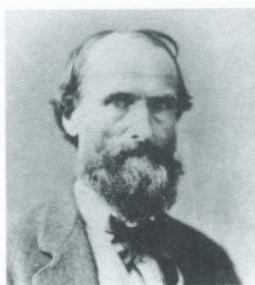
INFLUENCE

Brigham Young began efforts to secure a printing press and type even before he reached the Salt Lake Valley in 1847. Equipment arrived in 1849, and editor Willard Richards, not coincidentally a counselor to Brigham Young, produced the first number of the weekly *Deseret News*, Utah's first newspaper, on 15 June 1850. The *News* also distributed the state's first daily paper, *The Pony Dispatch*, a single sheet inaugurated with the coming of the Pony Express in 1862.



Trails Throughout Utah With Newsprint and Ink
BY SHERILYN COX BENNION

**The Daily Salt
Lake Democrat
assailed the Tribune
for Republicanism, the
Deseret News for
Mormonism, and,
according to the Tri-
bune, advised that
“the Herald editor
should be taken out
on the desert and
kicked to death by a
band of wild asses.”**



Joseph E. Johnson

Editors of the territory's second paper, which appeared in 1858, intended it to serve Utah's non-Mormon minority, particularly the soldiers at Camp Floyd. Kirk Anderson's *Valley Tan*, a weekly, took its name from a term applied first to leather made in the territory, and later to any item of home manufacture, including moonshine liquor. Less than a year later, Mormons founded *The Mountaineer*, a weekly claiming to be independent but devoting much space to answering the jibes of the *Valley Tan*.

Thus, journalistic battle lines between Utah's Mormons and non-Mormons were drawn early. Disaffected Mormons joined the fray, criticizing some church practices and policies but defending others. *The Union Vedette*, published weekly, then daily, at Camp Douglas from 1864 to 1867, succeeded the *Valley Tan*. *The Utah Magazine*, started as a monthly in 1868 by dissident Mormons, metamorphosed into the weekly *Mormon Tribune* in 1870 and then the *Salt Lake Tribune* in 1871. The *Salt Lake Daily Herald* caught the slings of the *Tribune* and fired back, enabling the *Deseret News* to maintain a general position of lofty non-involvement.

The *Daily Salt Lake Democrat* assailed the *Tribune* for Republicanism, the *Deseret News* for Mormonism, and, according to the *Tribune*, advised that “the *Herald* editor should be taken out on the desert and kicked to death by a band of wild asses.” This invective was typical of the times. Although not all editors made name-calling their stock in trade, most had political preferences, and their opinions often embellished news reports as well as editorials.

The Utah papers were representative of American frontier journalism in other ways, as well. While an enterprising printer might start a paper with a relatively small capital investment, keeping it going in the face of isolation and competition proved more challenging. Publishers constantly pleaded with subscribers to pay their bills and often had to accept payment in produce or services. Most papers had brief lives, even when their owners operated related businesses like job printing plants or shops selling books and office supplies to subsidize them. Small staffs, sometimes consisting of only one or two persons, led to a reliance on exchange publications, from which editors borrowed large numbers of items. Or they used pre-printed pages supplied by syndicates for the inside or outside of their normal four-page publications.

Editors' unabashed allegiance to parties or factions and the resultant battles in print occasionally led to physical violence, in Utah as elsewhere. Ogden provides examples. Legh Freeman, who had come to Utah with the railroad after publishing papers at railhead towns from Nebraska to Wyoming, founded the *Ogden Freeman* in 1875 and immediately began making enemies. A fight with postmaster Neal J. Sharp, whom Freeman had accused of using postal funds for a personal trip to Washington, resulted in fines for both men. Freeman called the incident “the most cowardly brutal assassination ever known on the streets of Ogden,” and threatened to sue Sharp for attempted murder. The *Deseret News* reported in 1884 that A.R. Heyward struck *Ogden Daily Herald* editor Leo Haefeli in the face after an item in that paper referred to Heyward as “Heydud.” Charles Hemenway, also of the *Herald*, wrote his memoirs in 1886 while serving a jail sentence for libel, claiming that his enemies attempted to assault him both at his place of residence and on the public highways.

Ogden, while it became a population center with the building of the railroad, did not produce Utah's first paper outside Salt Lake City. That honor went to Spring Lake Villa, a small Utah County community near Spanish Fork, where Joseph E. Johnson, who later published several horticultural periodicals in Washington County, started *Farms Oracle* in 1863. It survived for about 18 months.





Other special-interest publications, like *Keep-A-Pitchinin*, published in Salt Lake City from 1867 to 1871 and devoted to “cents, sense, scents, and nonsense,” and another Salt Lake paper, the *Rocky Mountain Christian Advocate*, published from 1876 to 1878 with a focus on Methodism and mining, soon came on the scene. Even handwritten papers circulated locally in limited numbers. Lula Louisa Greene Richards, the founding editor of the *Woman's Exponent*, started her journalistic career by recruiting young friends and relatives to help her produce the *Smithfield Sunday School Gazette*, distributed in 1869 to those who would “come to Sabbath School, keep order and pay attention.”

Still, the most common journalistic effort in Utah was the weekly or semi-weekly community newspaper. Some communities, like Ogden and Provo, started out with dailies, but such efforts usually proved overly ambitious. Brigham Young sent T.B.H. Stenhouse to Ogden in 1869 with the *Salt Lake Telegraph and Commercial Advertiser*, but Stenhouse moved back to Salt Lake after three months, and the *Ogden Junction*, a semi-weekly, replaced it in 1870. Provo's present *Daily Herald* traces its ancestry to the *Provo Daily Times*, which began in 1873 as a daily but soon retreated to tri-weekly and then, renamed the *Utah County Advertiser*, to semi-weekly publication.

Alta had the *Daily Independent* for a few months in 1873. Its editor, W.H. Kenner, later wrote in Heber's *Wasatch Wave*, “It is a great thing to run a newspaper . . . I remember having a paper up in the summits of the Wasatch range at Alta . . . and the people became so attached to it, I couldn't raise enough money to lift the attachment. It is probably there yet.”

One of Utah's early women editors started the *Uintah Papoose* in Vernal in 1891. Kate Jean O'Melia Blake moved there as matron of the Indian school at Whiterocks in 1885, met and married Amos Quincy Boan, bought a mail order press for \$300 and began publication, expressing the hope that the *Papoose* would grow up to be a “heap big chief.” A year later, bachelor James Barker bought the paper and, objecting to jokes about his papoose, renamed it the *Vernal Express*, the name it still carries.

The distinction between newspapers and magazines was less clear-cut in the 19th Century than it is today. The content and appearance of both could be similar. E. W. Tullidge in his *History of Salt Lake City* claimed the title of Utah's first magazine for *Peep O'Day*, a literary paper he and E.L.T. Harrison edited for the Twentieth Ward in 1864. He attributed its demise to paper shortages.

Other magazines followed, often commenting on current events as well as publishing literary efforts and articles on science and art. Tullidge helped found the *Utah Magazine*, predecessor of the *Salt Lake Tribune*, in 1868 and the *Western Galaxy* in 1888. The *Woman's Exponent*, begun in 1872, evolved into the *Relief Society Magazine*, one of several magazines published by the LDS Church. Magazines often addressed specialized audiences, as titles like *Utah Farmer*, *Baptist Mountaineer*, and *Utah Odd-fellow* indicate.

Although much has changed through the years in Utah's journalistic community—the advent of radio and television, for example, have forever altered the state's media culture—at least this much is the same: the best of Utah's contemporary journalists work toward the same ends envisioned by their predecessors since 1850 to inform and entertain, to exert a civilizing influence, to speak as the conscience of the community, and to raise the level of local culture. ▼

See: J. Cecil Alter, *Early Utah Journalism* (1938); Robert P. Holley, *Utah's Newspapers—Traces of Her Past* (1984). *Histories of the Deseret News* by Wendell J. Ashton and the *Salt Lake Tribune* by O.N. Malmquist also provide general historical information.

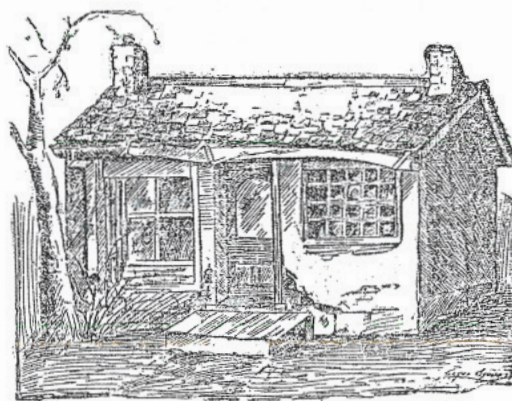


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FIRST

News



The First Edition of the *Deseret News* Gives Pioneer Utah a Voice

Less than a year after a Ramage press arrived in the Salt Lake Valley in late 1849 on one of three ox-drawn wagons bearing LDS Church property (including a carding machine, metal type pieces, a box of cases, glue stationery, printing ink and 872 bundles of paper), Dr. Willard Richards drafted the prospectus for pioneer Utah's first newspaper.

"We propose to publish a small weekly sheet, as large as our local circumstances will permit, to be called '*Deseret News*,' designed originally to record the passing events of our State, and in connection, refer to the arts and sciences, embracing general education, medicine, law, divinity, domestic and political economy, and everything that may fall under our observation, which may tend to promote the best interest, welfare, pleasure and amusement of our fellow citizens.

"We hold ourselves responsible to the highest court of truth for our intentions, and the highest Court of equity for our execution. When we speak, we shall speak freely, without regard to men or party, and when, like other men, we err, let him who

has his eyes open correct us in meekness, and he shall receive a disciple's reward.

"We shall ever take pleasure in communicating foreign news as we have opportunity; in receiving communications for the 'news' from our poets and poetesses.

"The first number may be expected as early in June as subscriptions will warrant—waiting the action of 300 subscribers.

"Terms, 6 month, \$2.50; invariably in advance.

"Single copy, 15 cents.

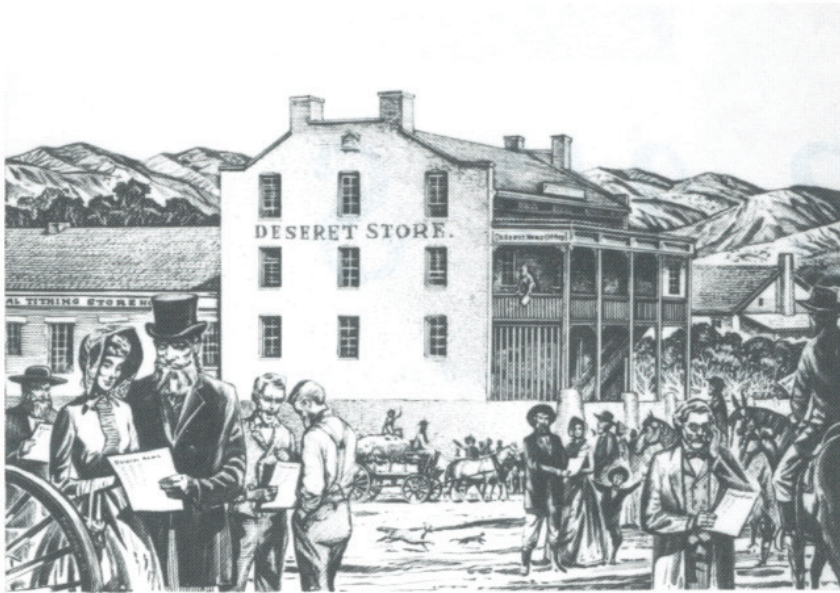
"Advertising, \$1.50 per square lines, and 50 cents each succeeding insertion. \$1 for half square, or 8 lines."

There, Willard Richards had written the hopes and aims of the pioneer newspaper. Then he waited for "the action of 300 subscribers" and no doubt for the arrival from the States of newspapers and other "intelligence." As yet no reliable news had come into the isolated mountain settlements since snows blanketed the trails about six months before.

Excerpted from Voice in the West

by Wendell J. Ashton

And yet, the Utah pioneers were hungry for news. They were anxious to know of friends and family members in the Midwest and East. They wanted to know of Dr. John M. Bernhisel's efforts in their behalf in Washington D.C. among leaders like President Zachary Taylor, Senator Henry Clay and Senator Daniel Webster. And they wanted to know about the successes of Mormon missionaries abroad in the world. A newspaper would provide that news, as well as more accurate information about happenings in and around the Salt Lake Valley, and would be a conduit for the sermons of Brigham Young and other church leaders.



The long-awaited mail arrived in the valley from Kanesville on Saturday, June 8, 1850, just two weeks after Dr. Richards had written the *News* prospectus. The mail came in with Thomas S. Williams, a lion-hearted letter-carrier who brought with him newspapers as well as a number of letters during his 39-day journey from Kanesville, where the biggest part of the LDS Church population still lived.

With the arrival of news from the outside world, the *Deseret News* staff set to work. Dr. Richards wrote and edited copy. Thomas Bullock read proofs from type set by Brigham H. Young and Horace K. Whitney. Young prepared the press.

The printing shop was situated in the little gable-roofed adobe mint building on the north side of South Temple Street a few rods east of Main Street. Typesetting was monotonous work in that little adobe shop that looked like an elf's home. Under the direction of Whitney, who had learned to set type in the *Times and Seasons* shop in Nauvoo, each metal letter for each word was lifted from a type box and placed in a stick, at the rate of about 10 words a minute.

By Friday afternoon, June 14, type had been set, checked and placed in the forms. At 5:20 p.m., Brigham H. Young began clamping the wrought-iron

Ramage press for the first page impressions of the *News*. The press, pumped by a hand lever, was a little larger than a clothes wringer. Papers were pulled off its framework at a rate of about two per minute. The sheets were folded by Ellen Richards, adopted daughter of the editor. Only 14 at the time, Ellen would for the next several years carry the *News* copy from the Richards home to the printing office. While running such errands, she met John Moburn Kay, operator of the mint, whom she later married.

On Saturday, June 15, 1850, the first copies of the *Deseret News* were ready. This was a day Brigham Young and the Utah pioneers had anticipated for years. There was now a newspaper in the mountaintops. An infant commonwealth, swathed in the bleak sage of the Great Basin, now had a voice. And this infant and this voice, taking strength with struggle and years, were to become powers in the land.

The newspaper that issued out of the mint building that June day was a small publication: eight pages, each measuring seven and one-fourth by nine and three-fourths inches. Each page contained three columns. There were no pictures (even New York's booming dailies at the time were using woodcuts sparingly. They were slow in making and expensive. James Gordon Bennett's progressive *New York Herald* had really given its newsboys something sensational to shout about five years before when it released a full page of cuts on the funeral of Andrew Jackson—two weeks after the event).

Eleven of the 24 columns in that first number of the *Deseret News* were devoted to Congress, where the halls seethed with the big news story of the day—the slavery question—threatening the Union itself. Much of the news and features in those early days came from other newspapers, and Willard Richards found columns of Washington dispatches to use from Horace Greeley's *New York Tribune*. His *Weekly Tribune*, published in addition to his daily, was emerging as "the great moral organ" in America, and Greeley's name was becoming as well-known in frontier log cabins as Zachary Taylor's and Henry Clay's. In fact, Ralph Waldo Emerson said that Greeley, for two dollars a year, was doing all Midwestern farmers' thinking.

The first copies of the *Deseret News* also carried from the *New York Tribune* the text of President Zachary Taylor's message to the House of Representatives five months before. It was still fresh news in Great Salt Lake City's candlelight. It was especially interesting because it dealt with the important problem of statehood for California and New Mexico, and contained the President's opinion that "no material inconvenience will result from the want, for a short period, of a government established by Congress over that part of the Territory which lies westward of the new State of California [referring, no doubt, to Deseret]."

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The policy of the original *Deseret News*, as it was to be through the century following, was strong for the Constitution and the Union of the states,

be through the century following, was strong for the Constitution and the Union of the states, even though there was considerable sentiment at the time for dissolution. Rating more space than any other article in the paper's first edition was one headed, "A Singular Story." It was from the Washington correspondent of the *Quaker City*. The *News* editor prefaced it: "We have not much faith in supernatural appearances, or in Washington correspondents, but if any thing could lead the ghost of the 'Father of His Country' to revisit the realms beneath the moon, it would be the thought that his beloved country was in danger of disunion, which is another name for civil war. We give the story for what it is worth."

The dispatch told of a dream which supposedly came to Senator John C. Calhoun, champion of the South. In the dream, Calhoun was visited by the ghost of George Washington while Calhoun was writing a plan to dissolve the Union. Washington, so the story went, asked Calhoun to look at his right hand. On its back was an inky blotch, which Washington told him was "the mark by which Benedict Arnold is known in the next world . . ."

There were no editorial columns in the first *News*, but the editor made another comment, in the form of a query, following an account on slavery and proposed dissolution in the Senate: "If the people, the whole people, want the Union peacefully dissolved, why not dissolve it? Why ask Congress to do a thing they have no power to do? Congress did not make the Union; the Union made Congress, and the people made the Union; consequently, on the principle of federal republicanism, the same power that makes must unmake, if made at all. Let our Union remain forever, peacefully!"

The first *News* started a long-time policy of avoiding undue sensationalism in crime reports. The big murder story of the day, the slaying of Dr. George Parkman by John W. Webster, Harvard professor, rated only three lines: "The Grand Jury has found a true bill against Dr. Webster, for the murder of Dr. Parkman."

The mail from Dr. John M. Bernhisel, who represented Utah pioneer interests in Washington, provided some interesting bits. He reported an analysis made of water from warm springs near Great Salt Lake City by a Boston geologist, and a study of saleratus from the Independence Rock area by a professor at the Smithsonian Institution.

Because it has been so long since any news had been received, Editor Richards explained that local items in the first number were being neglected to give news from abroad. Local "news" accorded the most space was a letter to the editor regarding a Council of Health, formed 16 months before. Its purpose was to give advice regarding medicinal qualities of plants. Obituaries were brief. There were but two: "John C. Calhoun is dead," and four lines on the death of Oliver Cowdery, one of the Three Witnesses to the Book of

Mormon, in Richmond, Mo., more than three months before.

Poetry in the first *News* was not only published; it was solicited. The New England from which Willard Richards had come had vibrated with verse. Village newspapers had been full of it. Pupils even wrote lessons in verse, and newsboys on New Year's were known to greet their customers with doggerel. For years the *Deseret News* was to serve poetry in generous helpings. Its first poem, signed "B":

TO MY FRIENDS IN THE VALLEY

*Let all who would have a good paper,
Their talents and time ne'er abuse;
Since 'tis said, by the wise and the humored,
That the best in the world is the "News."*

*Then ye who so long have been thinking
What paper this year you will choose,
Come trip gaily up to the office,
And subscribe to the "Deseret News."*

*And now, dearest friends, I will leave you;
This counsel, I pray you, don't lose,
The best of advice I can give you
Is, pay in advance for the "News."*

There were but two advertisements in the original *News*. Like all other contents, they were but a column wide. One was from a blacksmith, appealing to emigrants: "Horses & Oxen—shod on the shortest notice . . ." The other "ad" was from a surgeon dentist, claiming, "The scurvy effectually cured." Unlike most other papers at the time, the first *News* displayed no advertisements on its front page.

There were only a few more than 200 copies of the first edition pulled from the Ramage press. Papers were distributed at the post office, or, for those in outlying communities, through agents. The editor advised city subscribers their papers would be delivered for an additional 50 cents for six months, "provided enough wish it to employ a carrier."

Thus began the storied history of the *Deseret News*, the first newspaper in America's vast mountain wilderness between Santa Fe and the Pacific Coast. Though nothing pretentious, the paper was newsy, but conservative and dignified and patriotic. It was not a partisan political booster like many journals of the day. It was the voice of a people struggling in a desolate desert for their lives, and for the church for which they had endured so much. Its principles were their way of life. And it was their lives and those of their neighbors, along with events in the world at large, that the *News* was to reflect for generations to come.

The late Wendell J. Ashton was a former publisher of the Deseret News and former national president of the Sons of Utah Pioneers.

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THE KEEP A PITCHIN'

Utah's First Illustrated Journal Reveals

by Ronald W. Walker

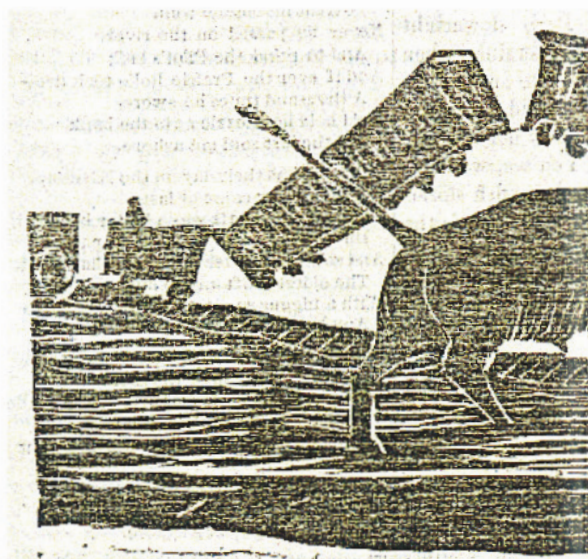
Salt Lake City's short-lived *Keep-A-Pitchinin* (pronounced "keep a pitchin' in") was more than one of the West's first illustrated journals and humor periodicals. Written by men of talent, including sons of Mormon apostles and even a distinguished apostle incognito, its boisterous wit demonstrated that the 19th Century Mormon pioneer was something besides a crabbed and humorless yeoman building a commonwealth. It testified to the early settlers' humanity, providing a valuable but often overlooked index to those concerns and qualities that shaped Utah society.

The frivolous and irrelevant tone of the *Keep-A-Pitchinin* belied its apparent purpose. Its chief editor "Uno Hoo," whose editorial assistants were "Ubet Urlife" and "B. I. Z. Ness," ostensibly explained its origin. "Everything was dull, dark and torpid," he wrote. "The world needed waking up." But from every indication the proposed "arousing of humanity" proceeded from a specific and serious intent. While the paper had commenced as early as 1867 as primarily an occasional advertising broadside, only in 1870, after the Godbeite protest began to rend Mormon society, did the *Keep-A-Pitchinin* become a regular bi-monthly. Hardly coincidental, the Godbeite "New Movement" became a consistent victim of the paper's satire. Led by such former Mormons as William S. Godbe, E. L. T. Harrison, Amasa Lyman, Henry Lawrence, Edward Tullidge, and T. B. H. Stenhouse, the Godbeites spurned what they considered to be the

theological fundamentalism, the cultural and geographical isolationism, and the temporal emphasis of 19th Century Mormonism. Embracing spiritualism and given to intellectual pretension, the "New Movement" became an irresistible staple for the periodical's humor.

But the *Keep-A-Pitchinin's* attraction to Godbeitism involved more than humor seeking its natural affinity. During the schismatic crisis the periodical became an important vehicle and voice for orthodoxy, its humor a perfect foil to the Godbeite challenge. If not tied directly to LDS Church leadership, it certainly possessed semi-official approbation. It was recommended by the Church-owned *Deseret News*, printed upon the Church-owned press, and written by men closely associated with Church leaders.

The *Keep-A-Pitchinin's* publisher and editor—"Uno Hoo"—was George J. Taylor, eldest son and sometimes business manager of John Taylor, apostle and subsequently president of the Latter-day Saints. Young Taylor's career illustrated that individuality and diversity are often humor's requisites. Indicative of his close ties to the Mormon community, he had been baptized by Joseph Smith himself, while Brigham Young had on one occasion saved his life. He served as a missionary (several times), a member of the Salt Lake High Council, a regent and instructor in grammar and geography for the University of Deseret, a Salt Lake City councilor, a member of the editorial staff of the *Deseret News*, chief clerk of the Utah upper house, and for many years as county coroner. His private concerns were also

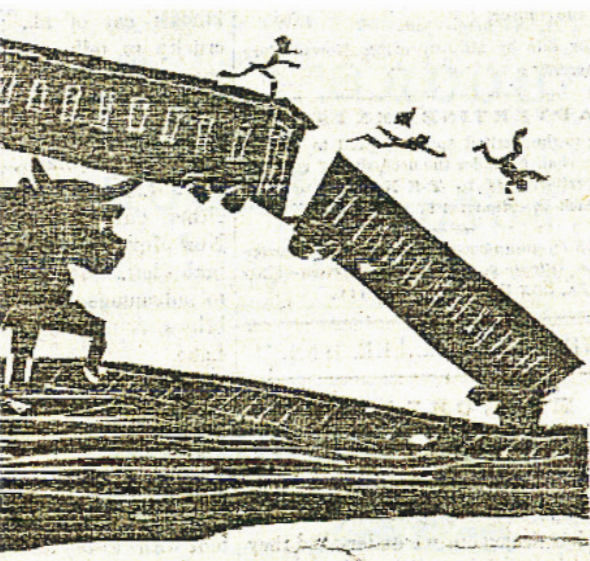


numerous. Illustrator, art instructor, music composer, bicycle enthusiast and inventor, debater, Taylor participated in the territory's first nail manufacturing by machine, its first glass works, and its first building association—and somehow found time to manufacture shoes, contract for the Union Pacific Railroad, establish a short-lived concern, and engage in lumbering and sawing. If his consuming timidity prevented marriage, it could not subdue his humor.

Taylor's *Keep-A-Pitchinin* associates were from the same mold. Their pseudonyms—"Marrowfat," "Resurgam," "Viator," and "Saxey,"—only slightly disguised the participants. Charles Savage and George M. Ottinger, who provided cartoons and even prose, were occasional partners in a photography business. Savage had been converted to Mormonism as an English youth; later he

THE PITCHININ:

the Warm, Human Side of Pioneer Life



received national attention as Utah's pioneer photographic artist. Ottinger had joined Mormonism after an eventful career on the sea as an adolescent, and although he served Salt Lake as its superintendent of water works and chief of its fire department, his consuming but largely unfilled passion was to succeed as a painter of fine art. Equally talented were Joseph C. Rich and Heber J. Richards, sons of apostles Charles C. Rich and Willard Richards. During his career Joseph Rich would serve as a surveyor, missionary journalist, telegrapher, merchant, lawyer, judge, and politician; before contributing to the *Keep-A-Pitchinin* he had proven his mettle as an humorist by creating, in his words, that "wonderful first class lie—"The Bear Lake Monster," Utah's long-lived transplant from Loch Ness. Richards was one of the territory's first men to receive medical training in the

East, Brigham Young himself supporting his education. But of all the periodical's contributors, the most eminent and indeed the most anonymous was Orson Pratt. The Godbeites apparently never realized that the scholarly apostle, one of the men they most revered in Mormonism, was a clandestine author of some of the paper's pungent satire.

The *Keep-A-Pitchinin* enjoyed an immediate response. When it commenced regular publication in March, 1870, with its banner declaring its devotion to "Cents, Scents, Sense and Nonsense," the four page bi-monthly was greeted favorably by its more serious sister journals. Not only did the *Deseret News* laud its advent, but the *Salt Lake Herald* found its fun "pretty good to take." Even the *Tribune*, the organ of the Godbeites, attempted to reply in kind by archly complimenting the "Orthodox party...on their 'New Move,'" borrowing the *Keep-A-Pitchinin*'s own waggish epithet for the Godbeite "New Movement." In April the humor periodical announced that three printings of its first regular issue had been exhausted, and when an actor of the Salt Lake Theatre "ad-libbed" a comment concerning the *Keep-A-Pitchinin*, the audience roared with approval. Clearly the newspaper had gained a following.

The *Keep-A-Pitchinin* secured its success with the comic conventions of its day. Like much of American 19th Century humor, especially that of the frontier, the paper's spirit frequently was Gargantuan, its braggadocio and

exaggeration tempered by mocking, self-deprecation. "The first number of this paper, which caused such a revolution in the newspaper world, was issued in 1867," the editor declared in 1870 when the paper actually first commenced a regular publishing schedule. "Since then, it has been issued regularly to the minute according to prospectus. There may be isolated individuals among our subscribers who have failed to receive all their numbers. This we attribute to the irregularities of the males {sic}..." Many of its

If there's anybody doleful

Just grab him by the fin

And lead him to the office

Of the keep-a-pitchinin.

Keep-A-Pitchinin,
1 March 1870

short jests were rustic and unsubtle, derived if not borrowed from the American almanac traditions. While some possessed an enduring quality ("Text for sinners—Pretext."), most should be charitably forgiven and forgotten ("A fond wife threw a bottle of hair renewer at her husband's head, at which he exclaimed: 'We must part—the dye is cast.'"). The paper reflected the 19th Century American delight for spelling and grammatical gaucherie, specializing

THE KEEPAPITCHININ.

A SEMI-MONTHLY PAPER DEVOTED TO SENSE, SCENTS, SENSE AND NONSENSE.
VOL. 1. G.S.L. CITY, JAN. 14, 1867. NO. XI.

ENORMOUS COMMERCIAL SACRIFICE!
THE GREAT WESTERN EMPORIUM STILL AHEAD!
COMPETITION DEFEATED!
14,000 POUNDS!

GIVEN AWAY!

regardless of cost!
ALL PRIZES—NO BLANKS!
The intelligent and discriminating public will perceive, at a glance that this is no "ten per cent off" operation—no necessity for "ARGUMENTS" with customers—

NO LOTTERY—NO HUMBUG

NO WAITING UNTIL NEXT MONTH OR NEXT YEAR

THE PRIZE SECURED ON THE SPOT

AT THE TIME OF DEPOSIT!

Owing to the liberal manner in which my numerous customers have rallied to the support of the Great Western Emporium, I have determined to return the compliment by affording them such an opportunity for the investment of capital as the world has seldom seen. 14,000 Pounds will be given away on the following terms: viz: Each person depositing with the undersigned one dollar, for which he receives the full value in merchandise, at the customary retail, cash price, will in addition receive one Pound on the spot, and for each additional dollar an additional Pound until, if the purchaser chooses and has the capital, he can take up the whole 14,000 Pounds!

N.B. The above applies to all monies received on account.

GEORGE J. TAYLOR, South Temple St.

SECOND EDITION.

THE

KEEPAPITCHININ:

A Semi-Monthly Paper, Devoted to Cents, Scents, Sense and Nonsense.

VOL. 2.

SALT LAKE CITY, MARCH 1, 1870.

NO. 1.

THE NEW MOVE.



MEANS, AMUSEMENT, GLEANINGS & CO., City.—"Allow us to introduce, for your inspection, our new sensation, a most wonderful invention, designed to supersede everything!"
MR. PRATT.—(In a chair).—What is it?
MEANS, A. T. & CO.—(All that is arranged, we intend giving alternate doses of Vinegar Bitters and Southern Syrup until the system becomes entirely relaxed, and then chop on a Four-grain Plaster, and draw it to a head."
MR. PRATT.—Ah! to be sure, that is something new indeed! Shouldn't have thought of it! What a thing it is to understand things and things.
MEANS, A. T. & CO.—Yes, and the beauty of it is, that it is in two entirely separate parts, having no connection whatsoever. They are called temporal and spiritual. It is the design to have everyone and everybody divided by it."
MR. PRATT.—You don't say so! Well, I never!

THE MESSENGER.

We visited this renowned institution the other day, and we were much pleased with the looks and honest on exhibition. There is one item, however, in which we would call the attention of the gentlemanly correspondent, there is a celebrated hypodermic that might be obtained if the proper course could be taken. Rumors say we had one, but we are sure Cotton could furnish one—we refer to the *Hypodermic*.

NO JOB.

A Hanishol Baptist preached in Washington city, lately, and took for his text, "God sends man in his own image." He then commenced, "My honest men," the noblest work of God." Then made a long pause, looked seriously around the audience and exclaimed, "The God Almighty hasn't had a job in this city for eight or fifty years."

If any one fails to see the point of our joke, let him read in his name and we'll punish it.

No farmer can show a field by turning it over in his mind.

LEGAL LORE.

JOHN W. GILSON and James Gilson were able lawyers, and in full practice, in the early days of Jackson's Presidency. They both resided at Milton, Hickman County, Kentucky. On one occasion they were employed on opposite sides of an enormous case, before a magistrate. The case was held in a school-house. Crockett was reading the law in the court, and when he got through, Gilson asked him for his book, saying that the statute just read was new to him. Crockett refused to give it to him on the ground that it was his own private property, and if Mr. Gilson wanted the benefit of law books, these were some for sale. The court ruled that the book was private property, and that Gilson had no right to it, except with Crockett's consent. Gilson was paid, but, being a man of resources, he fell upon a plan which completely surprised Crockett's calculations. He stepped back and found under a desk an old copy of Noah Webster's spelling book, and he laid down the court, he read from the spelling book. He was rewarded by the General Assembly of the Commonwealth of Kentucky, but

that all laws heretofore passed there for the purpose of making the law more uniform, be repealed. Crockett sprang to his feet and said, "Let us see that book." "No, you don't," says Gilson, "this book, it is of private property, and I am not in the habit of giving away books to the benefit of others." It is needless to say that Crockett lost his case, Gilson having the last cut at him.

The difference between a politician and a schoolmaster is that one says that the speaker may appear; the other says that the speaker may disappear.

We would say to those three associates, with double-barreled shot-guns and ball dogs, who have been following us around lately, go down, or you may get into difficulty. We say not conclude to fight, but lay down on the run—on think some of running for Congress.

Do you notice any difference in Mr. James Jones's head the new mow? Well, yes, before, when he went on to cut new hay, he carried his eye on his shoulder, now he carries it under his coat.

THE

KEEPAPITCHININ:

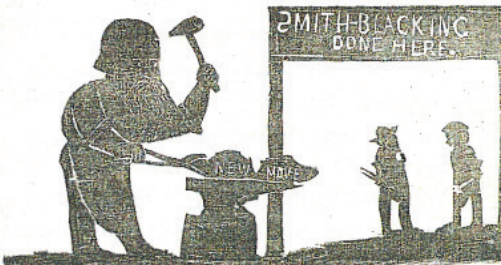
A Semi-Monthly Paper, Devoted to Cents, Scents, Sense and Nonsense.

VOL. 2.

SALT LAKE CITY, DECEMBER 1, 1870.

NO. 10.

NEW MOVE BLACKSMITH SHOP.



AMASA, THE SON OF TUBA (top).—"Boy, you may just as well by doing them hammers, and let some one who understands smith's take a shot. You should never strike the metal when it's cold. Get it warmed up a little and then strike. Here, 'Lear, come and do the blowing for me, and I'll stand to this job myself. Billy, you being in some cold and keep the fire up, that's a little more! This is really one of the most interesting things I ever had anything to do with."
The Spiritism won't hold with the Christians as how I can fix it. Well! I'm almost discouraged, but I believe I'll try and hammer a meeting-house out of it; then if it goes to pieces there's so much saved, anyway."

"Lear,—"I say Billy, how's this? We got him in to help in the shop and now he wants to run the machine himself."

BILLY.—"I don't half like it, but it won't do to quarrel with him—he has too much influence with the customers. All I'm afraid of is that he'll be 'putting a hand on' me somehow, if we don't watch him."

AMASA.—"Come, boys, stir your stumps! Don't stand around there all day!"

"Lear and Billy,—"Yes, sir, we're a-comin', etc."

BILLY (sings).—"How complete the old fellow's gift!" to be sung."

AMASA (sings).—"I declare them boys'll wear me out yet. I like to see a boy with some snap about him, but then boys is the trifflinest as I ever did see. I expect I'll have to turn 'em off and do the work myself, 'n if I do turn 'em off, what on earth will become of 'em?"

A Word to Bachelors.

Marriage is considered by God and common sense. It is the only means whereby a young man in this country can hope to lead a respectable and decent life. But there are two classes of persons who are exempt from its joys and sorrows. If you, young man, are deaf, dumb, lame, blind and idiotic, and if your resources have been such, or if you are so soon that your life is that of a friendless, struggling, and you could not be anything

else, even to your wife, you may stand clear.

If you, young man, have conceived the foolish idea of making a name for yourself, and if you have made up your mind to keep a fast horse and a concubine, if your idea of happiness is to have your hands full of cash and your stomach full of opium, if you, in short, have made your arrangements to go straight to perdition, without change of cars, you had better not marry. You will spend the money and consume a fortune.

that the honorable man I believe on a horse and its "light and life," on painted canvas who drag your pointed nose through every set in the land, who will a "that man" if you have made up your mind to keep a fast horse and a concubine, if your idea of happiness is to have your hands full of cash and your stomach full of opium, if you, in short, have made your arrangements to go straight to perdition, without change of cars, you had better not marry. You will spend the money and consume a fortune.

THE

KEEPAPITCHININ:

A Semi-Monthly Paper, Devoted to Cents, Scents, Sense and Nonsense.

VOL. 2.

SALT LAKE CITY, MAY 15, 1870.

NO. 6.

"AN IMPENDING CRISIS."



"THE INEVITABLE CONFLICT"

GEN'L GRANT IS COMING.

Granted. Wellways thought we should get a great from Congress some day.

ANOTHER LITERARY THEFT.

The Budget of *Five copies* our story of the "Munitions Mystery" entire and publishes it with the utmost effrontery as original with them. O Tempora! O Mores!

Beware.

Parents should keep an eye on their offspring when they visit the newspapers, as we saw the large Polaris swallow two the other day with the greatest ease.

THEATRICAL.

MR. THOMAS is improving, he made several good hits on the latter end of *Gladiators*, while the voice of *Gladiators*, who "dreamed to be a great singer," filled the vast building and the hearts of the audience with a volume of most exquisite melody. Some were affected to tears—we had to retire for a few moments and draw our feeling in a glass of Krunk beer.

CAPTAIN HOOPER will please accept one thanks for complete file of the *Congressional Globe* and *Pink Deck*.

FLORENCE.

The *Keepapitchinin* is full of fun, but there is no joke about the *Phonograph* and *Sealing Machines*. We recommend them in all sentences as a loop pile above any other pronunciation in that line.

THE COMING REGATTA!

GRAVED INTERNATIONAL RACE! VESSELS WHEELED ON FLYING'S LAKE.

Notwithstanding the fact that one vessel has gone down with all on board, the excitement occasioned in nautical circles by the coming international race, parties are getting their sails ship-shape, and sails can be seen daily sending their way in the direction of *Flyin's Lake*. It is understood that the Vice Commodore of the "Flyin's Lake Regatta Club" will shortly forward a challenge to the Cambridge crew and to the proprietor of the

yacht *Candia* to either row or sail across the Atlantic or around the Sandwich Islands and return or across *Flyin's Lake* for \$10,000 and champion cup. It is hoped that the *Flag* course will be taken in this matter, as *Flyin's Lake* is subject to sudden squalls at certain seasons of the year.

"Gerty, my dear," said a Sabbath school teacher to one of her class, "you were a very good little girl today. You've—couldn't help being good; I got a stiff neck," said Gerty, with perfect seriousness.

C. B. McCREGGER, EDITOR.

TUESDAY, May 15.

Who sells the *Keepapitchinin*?

C. B. McCreger, edit

Who's bound to make a pile of tin?

C. B. McCreger, edit

If you should want for peace or tax,

Or need a book with pictures pink,

Or anything that you can think,

See C. B. McCreger, edit

McCreger's News Depot, opposite the Post Office, Ogden.



George J. Taylor

in misspelled names. Such Godbeites as Harrison, Godbe, Tullidge, Salisbury, and Eli Kelsey were rechristened "Harrassing," "Goodboy," "Gullidge," "Sourberry," and "Ye Lie Kelsey." As Utah's first illustrated journal, its woodcuts bore an obvious debt to the political cartoons of the day, often crude and complicated by modern standards, but believed to be "wonderful" at the time.

While the Godbeite challenge provided the *Keep-A-Pitchinin* with impetus and purpose, the religious controversy by no means dominated its pages. Occasionally the paper printed excerpts from the writings of American humorists Mark Twain, Artemus Ward and Joshua Billings. During the Franco-Prussian war, its columns were filled with dispatches from the front. The *Keep-A-Pitchinin's* own correspondent, Lord John Rustle (not to be confused with the Whig statesman, Lord John Rustle) filed a typical communique for the 1 September 1870 issue. Commonly inveighing against any specie of pretension, the periodical printed the text of "Uno Hoo's" speech following a "serenade given in front of the *Keep-A-Pitchinin's* office." It provided a skillful parody of the spread-eagle oratory of the day with its bloated and cliché-ridden images.

Much of the *Keep-A-Pitchinin's* humor dealt with immediate and local concerns. The 1870 United States Census canvassing prompted the journal to warn that the local citizenry might well be asked whether they belonged to the "Strangites, Rigdonites, Morrisites, Josey-fights, Hit-tights or Gittights." Reference to the Bear Lake Monster, which Rich had introduced to the territory the year previous via the columns of the *Deseret News*, appeared frequently in the *Keep-A-Pitchinin*, with special focus upon attempts to snare the elusive but celebrated leviathan. Inasmuch as the friendly monster had begged "no 'tobacker" in some time, Rich concluded that he was absent, "perhaps prospecting." In mild protest over a Relief Society work project, Rich also reported "Sister Molwitcher has not yet got the Female Relief Society in complete working order, there not being at present any wooden-legged men to knit socks for."

The journal's lively and deprecating wit frequently belied Mormonism's serious and straight-faced image. Using one of the favorite metaphors of the Church leaders for their own purpose, the paper had the potter declaring to his clay, "be ware." If the question of the Danites received respectful and serious attention by the Gentiles of the territory, the *Keep-A-Pitchinin's* attitude was hardly reverential. The paper denied the Danite band simply by satirically confirming its presence. Nor did it take overly seriously the super-charged question of polygamy. It playfully authored, if only to subsequently deny, the light-hearted charge that men married their grandmothers in their quest of plurality. The periodical reasoned that many refused the "principle"

because they could not "bear the courts," a pun that assumed larger meaning during the judicial persecutions a decade later. When the Reverend J. P. Newman, pastor of the Metropolitan Church at Washington and Chaplain of the Senate, peremptorily travelled to Salt Lake to challenge a wary and reluctant Brigham Young to debate polygamy, the magazine in turn issued its own call to the Washington minister for forensic combat. Newman eventually debated—not Brigham Young—but one of the *Keep-A-Pitchinin's* own contributors, Orson Pratt.

The year 1870 saw several dramatic confrontations between the Mormons and the national government, but the tone of the *Keep-A-Pitchinin* hardly corroborated the high emotionalism often suggested to have accompanied these events. Under a cartoon satirizing the extravagant anti-Mormon charges attending the Congressional debate of the Cullom bill, the paper dismissed the unconfirmed rumors of a Mormon insurrection. During the so-called "wooden-gun rebellion," a struggle between the Mormon community and the territorial government over control of the local militia, Savage and Ottinger were arrested and imprisoned for treason—charged with unauthorized drilling with mock guns.

While the journal's interests were diverse, its special and continuing attention focused upon the Godbeites and their "New Movement." The paper frequently attacked what seemed to be the "New Move's" pretentious and vaulting nature, a characteristic not unknown to those bearing the tidings of new revelation. But the Godbeites intensified the effect by combining their religious enthusiasm with both a spirit of reform and a spirit of sophistication. The result naturally invited humor. Under the caption of "New Lights for the City," the *Keep-A-Pitchinin* responded to the dissident's unending claims of further "light and truth."

"We learn that the City Fathers design pulling down the recently erected lampposts and substituting a few personages of the New Move. That's as it should be," the paper asserted. "The people require light, and while there is so much of it in the Movement, why not utilize it? This new gas does not equal the old in brilliancy, but this is made up in quantity."

Repeatedly the *Keep-A-Pitchinin* satirized the Godbeite over-weening vocabulary, which at times seemed more suited to specialized treatises than common persuasion. Edward Tullidge's praise to the announced revelations of Harrison and Godbe was an irresistible object to assault, with the magazine borrowing Tullidge's tone and even an occasional phrase from the Godbeite revelations.

The Godbeite penchant for the lofty and sublime was heightened with the advent of Amasa Lyman, the silver-tongued former Mormon Apostle. Joining the "New Movement" in May, 1870, Lyman became its public champion and eventually its titular leader.

When it commenced regular publication in March, 1870, its banner declared its devotion to "Cents, Scents, Sense and Nonsense."

Again the *Keep-A-Pitchinin* filled the measure of its creation. In an anonymous letter that sounds a lot like Orson Pratt, the paper contrasted this modern Amasa with his Biblical namesake. The latter was a warrior and dealt in blows, while the son of Roswell found strength "in pretty words." The letter concluded by mocking Lyman's style and even quoting from his vocabulary.

Nor could the *Keep-A-Pitchinin* resist repeated comments on the "New Movement's" attraction to spiritualism. Encouraging the growing number of alienated Godbeites (many former adherents had become distressed with the movement's increasingly apparent spiritualistic tendency), the paper promised a spiritual column probably to be written by the late Daniel Webster, Henry Clay, and "a few choice spirits who seem to have nothing better to do..." Not much came of the promised feature, although "Wilkins Micawber" did write from "Hot Springs, Purgettery" on "June 41th, 1870," to affirm the presence of "His Sul-furious Majesty." The affirmation was in direct contradiction to the Godbeite denial of Satan. When the spiritualists apparently claimed, in addition to their usual visitations, an actual "spirit photograph," the paper confirmed the event by suggesting "the spirit was in everybody's mouth." It employed the same play on words after the Walker Brothers dispossessed the "New Movement" from meeting in their old store in favor of the establishment of Howard's Liquors. The irony did not escape the periodical, the change being viewed as merely the trading of one kind of spirits for another.

The *Keep-A-Pitchinin* frequently dueled with the Godbeite magazines and newspapers. But its weapon was sarcasm and never substance, refusing to accord the "New Movement" the dignity of debate. Referring to the *Utah Magazine*, a weekly journal which Godbe later transformed into the *Salt Lake Tribune*, the *Keep-A-Pitchinin* expressed what at first seemed to be a compliment. "We have seen some good things in that magazine," it observed. "We once got a pound of sausages rolled up in it."

"Uno Hoo" and his associates employed a similar observation to explain the *Utah Magazine's* transformation. Its earlier format had been invaluable for butchers and fishmongers for the wrapping of butter, lard and bacon. "Feeling encouraged by this liberal support and realizing from past experience what it (the *Utah Magazine*) was most useful for, and being desirous to extend its usefulness, the proprietors immediately enlarged it to a size better adapted to the wants of the community, in papering trunks, and enclosing packages of dry goods..." When the *Tribune* condescendingly noted the receipt of a copy of the *Keep-A-Pitchinin* via its "hired hand," the humor magazine immediately secured a "hired girl" to critique its rival, a choice no doubt influenced by the *Tribune's* embrace of the "woman's movement."

Feeling somewhat disadvantaged in the contest, those with Godbeite sympathies produced the *Diogenes*, a journal dedicated to fighting humor with humor. The *Tribune* disavowed any connection with the new periodical. However, Daniel Camomile, its editor, as well as many of his associates in the venture, had earlier warmly embraced the Godbeite dissent. If their orientation had changed, the *Keep-A-Pitchinin* did not discern the evidence. From its vantage both the *Diogenes's* sympathies and format seemed to confirm a common parentage with the *Tribune*. The orthodox paper at first rechristened its opponent the "Di-agonies" and subsequently when rumors spread suggesting its suspension, the *Die-agonus*. Commencing about the first of January, 1871, it was projected as a weekly—the *Keep-A-Pitchinin* misspelling its prospectus, "a weakly." The pun proved prophetic. After less than two months the *Diogenes* suspended publication, and none of her issues seem to have survived to the present.

The death of the *Diogenes* was a sign. What had commenced so optimistically a year earlier as a revolution of Mormonism and the world had failed in its promise. Although the Godbeite movement persisted in altered and faltering form through the 1870s, it lingered primarily as a cherished hope by its most faithful. By early 1871 indications of its decline were apparent. The boastful *Keep-A-Pitchinin* exuded mocking triumph. "Yes, we are happy to be able to say that it {the New Movement} is about exhausted, and that the *Keep-A-Pitchinin* has exhausted it. . . . We shall not charge anything for the obituary notice; as we stated in the beginning, we will publish the marriage or death of any of our friends or contemporaries with pleasure." Six weeks later the newspaper proceeded with the figurative burial of its opposition.

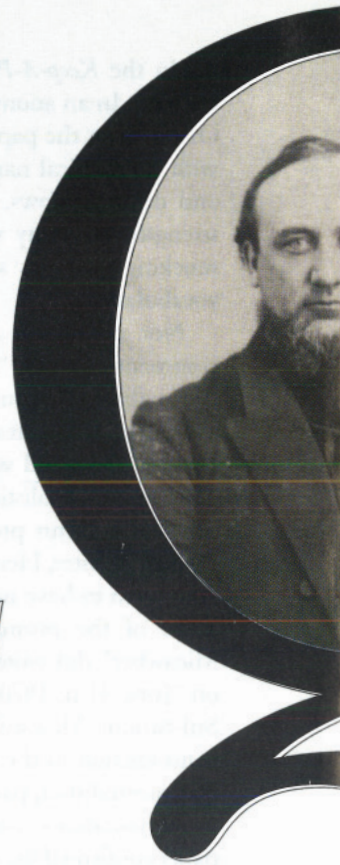
But the *Keep-A-Pitchinin's* jubilation was premature. The decline and demise of its opposition denied the journal its own sustaining purpose. On 15 February 1871, after only a year of regular printing, it too suspended publication. Although Taylor produced a special July 4th edition later in 1871 and for several years steadfastly claimed that the paper would again be published, its enterprise was virtually at an end.

As often is the case, the *Keep-A-Pitchinin's* historical bequest differed from its aspirations. Of course its role was hardly more than contributive to the Godbeite collapse, and while its humor was at times clever, more often than not, it was a wit that failed to transcend its own time. But more importantly its brief career testified to a warmer and more human society than is often accorded pioneer Utah. ▼

Ronald W. Walker is a historian specializing in Mormon studies. This article originally appeared in *BYU Studies*, Vol. 14, No. 3, and is taken from *Wayward Saints: The Godbeites and Brigham Young* (University of Illinois Press, 1998).

"We have seen
some good
things in that
magazine.
We once got
a pound of
sausages rolled
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GEORGE and Western



by Joseph A. Cannon

"I leave San Francisco without a sigh of regret," George Q. Cannon wrote as he obediently retreated from his post on the California coast, from which he had defended Utah's pioneering Latter-day Saints from the malicious attacks of an ill-informed press. "I feel clear from the blood of this people; I have labored diligently, labored to lay before them the principles of salvation by means of the press and public preaching, but to all the offers of salvation they have turned a deaf ear, and they have treated all our testimonies and warnings as idle tales."¹

Thus Cannon brought to a poignant close a significant chapter in a pioneering journalistic and public relations effort that had been launched several years earlier on the other side of the country. Following the public announcement of

plural marriage in 1852, Brigham Young sent Orson Pratt to Washington, D.C., to publish a newspaper defending the LDS Church against attacks from Eastern-based newspapers. The first issue of Pratt's publication, *The Seer*, came off the press in January of 1853.² Pratt waged his war of words for 18 months, after which Brother Brigham sent Erastus Snow to St. Louis, Mo., to take up the fight where Pratt left off. Snow called his publication the *St. Louis Luminary*, which met with only limited success during its 13-month run.³

The Mormon, the third such newspaper commissioned by President Young, was first published in New York by Elder John Taylor in February of 1855. It survived for nearly three years, and proved to be more successful in defending the LDS

faith against slander and prejudice.⁴ Consequently, Brigham called Parley P. Pratt and George Q. Cannon to launch a similar newspaper in San Francisco in hopes of accomplishing the same purpose on the West Coast.

By the time Cannon and his new bride, Elizabeth, packed their few meager belongings and moved to San Francisco, however, Elder Pratt had closed the LDS mission there and was returning to Utah.⁵ Learning of his route, Cannon was able to catch up to him in Union City to discuss matters concerning the mission and the newspaper. Elder Pratt felt impressed to set the 28-year-old Cannon apart as mission president, with some instruction and counsel regarding the newspaper and the hostile attitude of the people.⁶

When Brigham Young was notified of



CANNON the Standard

Print From the California Coast

Elder Pratt's decision to leave George in charge of the mission and the paper, he didn't hurry to replace him even though each of the church's other similar newspapers were being run by a member of the Council of the Twelve Apostles. The church leader had become acquainted with the Cannons in Liverpool, where they were neighbors. He was aware of George's printing and publishing experience with *Times & Seasons*. If George's mentor, John Taylor, was having such success in New York with *The Mormon*, perhaps Brigham thought that his protégé would meet with equal success in California.

The first order of business for Cannon and his associates in California, Joseph Bull and Matthew F. Wilkie, was to set up the press. They located their small

publishing house on 188 Montgomery Street, a busy thoroughfare in the heart of San Francisco's financial district not far from the present-day pyramid-shaped TransAmerica skyscraper.⁷ The first issue of the *Western Standard* was published on Feb. 23, 1856. Its ornate masthead was conspicuous, with its depiction of people gathering toward a temple on a hill with the words, "Gathering of the Nations." It also featured bold type across its masthead declaring, "To Correct Mis-Representation We Adopt Self-Representation." According to a rival publication, "In beauty of typographical appearance, it is unsurpassed by any other weekly in the state, and it is, apparently, edited with considerable ability."⁸

Of course, there were considerable challenges faced in raising the *Western*

Standard in California. For the Cannons, the greatest single hardship was the loss of their son, George Jr., who was born less than a month before the first issue of the newspaper was published and who died eight months later. They also endured constant poverty. "For many weeks," he wrote later, "we lived on bread and water."⁹ With barely enough funds to keep themselves afloat, George nevertheless would not resort to using tithing money, although he had Brigham Young's permission to use tithing funds for the welfare of his family. *Western Standard* personnel and expenses relating to the paper.¹⁰

Still they managed to survive, a fact they attributed to the blessings of God. "It really seemed to me that money grew in our hands," George said, "and that five

dollars—though considered a very small amount in those days in California—would go further and accomplish more, than four times the amount would under ordinary circumstances.”¹¹ And they were able to send thousands of dollars to Salt Lake as tithing and donations.

Even without those hardships, it was no easy task to publish a weekly newspaper. One of their first duties was to gather interesting news items by scanning several other papers and periodicals and editing excerpts to fit into the four, six-columned pages of the *Western Standard*. Editorials were written, typesetting completed, a copy of each page printed and proofread for errors, and corrections in the typesetting made. Printing each page came next, followed by sorting, drying, folding and mailing.

The paper contained selections from world, national and local newspapers, as well as excerpts from the *Deseret News* in Utah, *The Millennial Star* in Liverpool and *The Mormon* in New York. It also printed correspondence to George Q. Cannon, mostly from his missionaries and church leaders. It ran reports of mission conferences and news from the mission. It also reprinted many addresses from LDS General Conference and other teachings from church authorities on doctrinal matters. The paper carried advertisements, want ads, missing person reports, death notices, poetry, humorous anecdotes and George’s hotly debated editorials, many of which were written so hastily that parts of them were typeset before the later portions were written.¹²

His editorials were mostly written in a manner of restraint and patience, as George attempted to set the record straight or teach a specific principle. At the same time, he was fearless and enthusiastic in his defense of Joseph Smith, Brigham Young, Utah statehood and plural marriage, and he could display a sharp, witty and sarcastic tone in making his case. On one occasion, a Methodist newspaper in Oregon, the *Pacific Christian Advocate* carried an article by an editor and minister named Thomas H. Pearne, who attacked plural marriage as “unchaste” and urged the passage of laws making the practice a criminal offense. His intolerant and belligerent attitude toward the practice moved George to respond: “Now we would ask Mr. Pearne, if, when he dies, he expects to go to heaven? And if he does—which we take for granted, he being a Methodist preacher—whether he intends to let the angels carry him, as the Savior says they did Lazarus, into Abraham the polygamist’s bosom? Or does he intend to object to such an arrangement, and urge upon the Lord of heaven and earth the propriety of passing laws which will oust Father Abraham from the exalted and honorable station occupied by him?”¹³

George went on to add that with an attitude like the minister’s, he wouldn’t stop with Abraham, but would attempt to dethrone Jesus Christ for “having sprang

from the loins of a race of unchaste polygamists.” In a parting shot, George adds, “We leave the subject with Mr. Pearne for further consideration.”¹⁴

George’s editorials made him unpopular with many Californians—including some Latter-day Saints—even though circulation was sluggish. These were rough times in California. Miners and vigilantes ruled the streets. Decent people had little recourse other than to pray for the return of law and order. One group of 29 vigilantes terrorized the countryside, intimidating and sometimes murdering anyone who stood in their way. Any law-abiding editor who condemned their actions in print became a target, and in at least one instance, a fatality.¹⁵ George was one of the few editors who dared to criticize their murderous deeds.¹⁶

The 22 months that the *Western Standard* was published was an era of growth and success in the California mission of the LDS Church. The paper was even credited with at least one baptism. The Mormon “reformation” also took place during these years, and many church members in California were rebaptized. Meeting attendance slowly improved, and it appeared that things were headed in the right direction for George and his missionaries. But by late summer of 1857, the situation suddenly turned volatile. News that United States troops were on their way to Utah to destroy the Mormons was met with exuberance and cheers through the country. Editors of the nation’s leading newspapers ran stories justifying the military action and celebrating the impending victory over the Mormons. In response to this armed threat, Brigham Young recalled nearly all of the missionaries from their various fields of labor, as well as families that were establishing colonies in remote settlements throughout the West.

This general summons to gather within the shadows of their Rocky Mountain home included the staff of the *Western Standard* and their families. In a letter to George dated September 4, 1857, President Young admonishes: “You had better so arrange your business that should open hostilities commence between us and the U.S. that you can leave at a moment’s notice, as when the torch is once lighted it will be the signal for a general crusade against ‘Mormonism.’” Regarding the newspaper, President Young added: “You might sell all your publishing apparatus, and everything you could not move at once... You had better send Sister Cannon home with the first company... In fact take every precaution which prudence suggests—that when you can ‘fight’

The paper carried advertisements, want ads, missing person reports, death notices, poetry, humorous anecdotes and George’s hotly debated editorials.



no longer you may be able to beat a safe retreat.”

This correspondence, in essence, signaled the end of the *Western Standard*. For more than two years, a handful of dedicated staff members had worked admirably to combat through the pages of the *Western Standard* malicious attacks and slander against the LDS Church. By October of 1857, fueled by news of the recent massacre at Mountain Meadows, Northern California was inflamed with thoughts of forming an army of volunteers to assist government troops in attacking Utah and cleaning out the Mormons once and for all.¹⁷ The editor of the *San Francisco Herald*



wrote a biting article criticizing Brigham Young and announcing that “Mormonism’s days are numbered.”

Even though George and his associates were perhaps the last Mormons still at their post in the Bay Area, he couldn’t resist responding to the allegations. “The cannon are not cast, the muskets or rifles not made, the powder and ball not manufactured nor the men to use them either born or conceived, that will destroy Mormonism,” he wrote in the September 18, 1857, issue of the *Western Standard*. “Mark our words, gentlemen, it will live, though all earth and hell array themselves against it.”

One month later, George used the paper to explain and justify any preparations for war that the Mormons deemed necessary, blaming any bloodshed on the press for years of “circulating the most base and malicious falsehoods.”¹⁸ He further asserted that “anyone who thinks that the Mormons are going to stand by and submit without resistance once again to injustices committed by a misinformed government is very mistaken. The days of passive endurance are no more.”

On November 6, 1857, nearly 22 months from its inception, the final copy of the *Western Standard* was published. In this issue George attacked the press once again for the damage that had been done in vilifying the Latter-day Saints. He went on to say that “our contemporaries think that a crisis is approaching. In this we agree.” He defended the stories circulating about the Mormon garrison at Fort Bridger and the fortifications at every pass from the fort to the mouth of Emigration Canyon. He boldly stated that sending troops to Utah was a pretext and “a miserable subterfuge to cover up iniquitous and deadly designs.”

In his closing editorial, George announced: “For ourselves we are sick and weary of enduring such treatment as we, in common with our co-religionists,

have endured for years past. We have borne the yoke so long that our patience is nearly exhausted. This continual abuse and piling on of false charges—this eternal whine about Mormon treason, Mormon aggressions, Mormon licentiousness with these oft-repeated threats of whipping us into an abjuration of our principles and of exterminating us, we are tired of hearing.” He closed by saying that if their Constitutional rights were not guaranteed, they would be willing to contend for justice.

On December 1, Elders Orson Pratt, Ezra T. Benson and a small group of missionaries traveling incognito from missions in England arrived in San Francisco and requested that George accompany them the following day on the long journey to Salt Lake City. The next morning, the party set out for Utah to face what many believed was certain death at the hands of the United States Army. Seven weeks later, he and his associates arrived safely in Utah to the warm embrace of family and friends.

Over the next several years, family members and close friends urged George to publish his *Western Standard* editorials. In 1864, with permission from President Young, George Q. Cannon, Joseph Bull and William H. Shearman compiled into one volume many of their editorials from the paper that they had worked so hard to write, edit and publish. The monograph was titled, *Writings From the Western Standard*. Although long out of print, this book can still be found today in several libraries throughout Utah, standing as a testament to the fortitude of their pioneer spirit. ▼

Joseph A. Cannon, chairman and chief executive officer of Geneva Steel, is a great-grandson of George Q. Cannon.

1 Joseph J. Cannon, “The Mission to California,” *The Instructor*, 79 (Nov. 1944): 514. 2 B.H. Roberts, *A Comprehensive History of The Church of Jesus Christ of Latter-day Saints*, vol. 2 (Provo, Utah: Brigham Young University Press, 1965), 61-62. 3 Ibid., p. 66. 4 B.H. Roberts, *The Life of John Taylor: Third President of The Church of Jesus Christ of Latter-day Saints*, (Salt Lake City: George Q. Cannon and Sons Co., 1892), 244-249. 5 Letter from George Q. Cannon to Brigham Young, dated July 27, 1855, The Church of Jesus Christ of Latter-day Saints, Archives. 6 Joseph J. Cannon, “The Mission to California,” *Instructor*, 79 (Nov. 1944): 512. 7 Letter from George Q. Cannon to Brigham Young, dated July 27, 1855, Archives. 8 *Western Standard*, (San Francisco), vol. 1, March 1, 1856. 9 *The Deseret Weekly*, 56:705. 10 Ibid. 11 Letter from George Q. Cannon to Brigham Young, dated September 27, 1856, Archives. 12 George Q. Cannon, *Writings*, Preface. 13 *Western Standard*, vol. 2, November 6, 1857. 14 Ibid. 15 Letter from George Q. Cannon to Brigham Young, dated May 26, 1856, Archives. 16 Ibid.; see also *Western Standard*, vol. 1, March 1, 1856. 17 Letter from George Q. Cannon to Brigham Young, dated October 30, 1857, Archives. 18 *Western Standard*, vol. 2, October 23, 1857.

“The cannon are not
cast, the muskets
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nor the men to use
them either born
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Mormonism.”



‘Independent,



Not Neutral'

Utah County Newspaper Takes Aim at Salt Lake Dailies

Business conditions were good in Provo in 1873—24 years after its founding in 1849. The new four-story Provo Woolen Mills opened in June. The new railroad opened in November. The new county courthouse opened in October. Eleven merchants were operating retail stores, and there was talk about organizing a new bank. Brigham Young was contemplating a new academy. Provo's population had passed 2,500, and Utah County's 8,490 was nearly equal to Salt Lake City's 11,000. The telegraph had arrived a few years earlier. Provo's people had withstood the ravages of famine, harsh winters, armies and marauding attacks of Indians. The *Deseret News* reported in 1868 that "Provo ranks as the second city, in point of population and importance, in the territory."

by Raymond E. Beckham

"Buy a copy
of the Salt Lake
Tribune and
read it. If that
does not make
an honest man
vomit, his case is
hopeless and he
should make his
will at once."

John C. Graham thought Provo was large enough for its own newspaper. He was manager of the Salt Lake Theatre and publisher of *Footlights*, a journal of the theater. He had been a journalist in England before coming to Utah. He approached Robert G. Sleater, head foreman in the shop of the *Salt Lake Daily Telegraph* and asked him to join in the venture. They went to Brigham Young to gain his approval, but President Young called Graham on a mission to England to assist in publishing the *Millennial Star*. Graham encouraged Sleater to go ahead without him. After discussing the venture with several Provo leaders, Sleater decided to go ahead. He enlisted three other Salt Lakers to join him: Oscar Lyons, an attorney; Robert McEwan, a master printer and foreman for the *Salt Lake Herald*; and his brother, Joseph McEwan, a printer for several printing firms in Salt Lake City.

On June 19, 1873, the four men announced in the *Deseret News* their intentions to begin publishing the *Provo Daily Times* on August 1, 1873. The first issue arrived on schedule full of hope, joy and confidence. The four owners proclaimed that the *Times* was "a

paper for the people," which was to be "independent—not neutral," "with the very latest telegraphic news," "with mining and general correspondence, carefully prepared editorials and interesting and readable local news."

However, no one could have foreseen the financial panic that struck the nation on Sept. 17, 1873, just six weeks after the first edition of the *Times*. The panic quickly spread throughout the world, and came to Utah within a few weeks. Within eight months, the little daily became the *Provo Triweekly Times*, but Robert McEwan had departed. In September of 1874, it became the *Utah County Times*, but without Oscar Lyons. Sleater and Joseph McEwan continued publishing the *Times* for 16 more months, but in January of 1876 changed its name to the twice-weekly *Utah County Advertiser* and in July to the *Utah County Enquirer*. A year later, in July of 1877, Joseph McEwan sold his interests to Sleater and went to work for Provo City and later became a county commissioner. Sleater continued for another few months before selling the struggling newspaper to John C. Graham, the man who had first proposed a

newspaper for Provo and who had since returned from his mission to England. Graham would continue publishing the paper for nearly 30 years, until 1907.



Robert G. Sleater, editor and publisher of Provo's first newspaper from 1873 to 1877, was a fiery defender of the LDS faith. The *Salt Lake Tribune* was a favorite target of his scathing pen. The *Tribune* had been founded as the *Utah Magazine* in 1868 as a literary magazine, but became a critic of the LDS

Church and changed its name in January of 1870 to the *Mormon Tribune* and then in July of the same year, to the *Salt Lake Tribune*, and proclaimed itself as "the Liberal Cause in Utah, devoted to Mental Liberty, Social Development and Spiritual Progress." It changed from a weekly to a daily in April of 1871.

Sleater took aim at the *Tribune* almost immediately after the debut of the *Times*. In December, he called one *Tribune* reporter a "jaundiced-eyed, villainous reporter of a lying and slanderous sheet," and that his article was "like the hissing of the serpent and the poison of the rattlesnake." He called the *Tribune* a "filthy sheet" and a "villainous paper with a filthy, mean, lying, contemptible crew managing its columns." During 1874, Sleater at various times called the editor of the *Tribune* "ignorant, vicious and time-serving, with a face of brass and a brain of lead," and "adept at stealing articles from other papers and forging them for his own readers as his own composition... and recopy and rehash his own filthy cud," "disloyal to the truth, traitor to Republican principles, who would sell God to the devil, and barter a good conscience for filthy lucre," and "he is now in the bosom of an organization where wife desertion, incest and murder are recommendations for promotion."

Of the *Tribune* itself, Sleater noted that the *Tribune* had called itself a "live" paper, and then said that "so is a flea lively, but it is a backbiter and bloodsucker, and so is the *Tribune*." He said that a "sure way to vomit can be had any day for five cents. Buy a copy of the *Salt Lake Tribune* and read it. If that does not make an honest man vomit, his case is hopeless and he should make his will at once." After complimenting the *Tribune* for publishing statistical matters about Utah that would be helpful to merchants and others, he later called it "perhaps the most dishonest, unprincipled, slanderous and unscrupulous journal on the continent of North America."

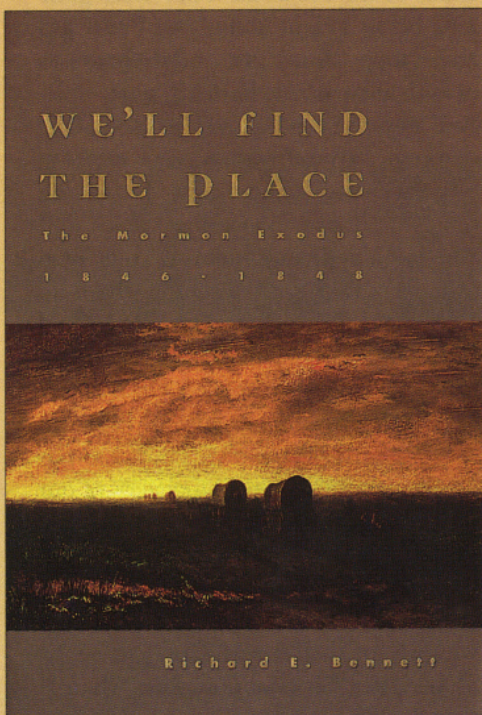
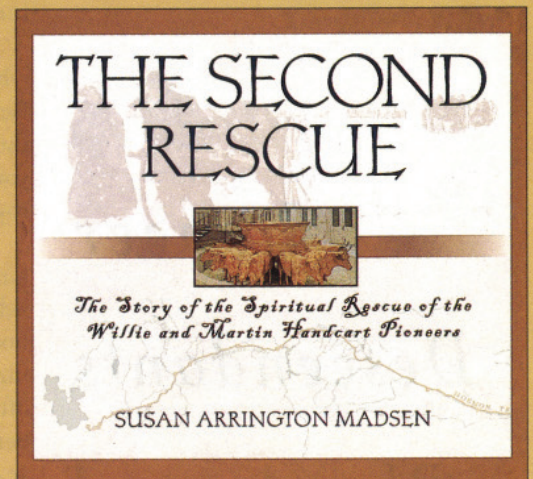
After selling the *Enquirer* to John C. Graham in 1877, Sleater continued on the staff for several months before returning to Salt Lake City to take up his old job as an organizer for the labor movement in the printing industry. His four years of journalism in Provo during a time of economic crisis and uncertainty provided a solid foundation for the future of the frontier community.

Raymond E. Beckham is a retired professor of communications at BYU and is a member of the *Pioneer* magazine advisory board.



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Pioneer Descendants by Blood—and by Adoption

by Joseph Walker

Henson Walker Jr. was a young and useful member of Brigham Young's vanguard 1847 pioneer company. We Walkers are pretty proud of his record as a hunter and scout for that first party as well as his role as the first mayor and bishop of Pleasant Grove.

Oh, and by the way—he was also a bodyguard for Joseph Smith. But we don't figure that's anything to brag about, considering the way things turned out.

And Henson Jr. begat Henson III, who begat Joseph Sanford, who begat Bernard Sanford, who begat me. Now, those names may not mean anything to you, but as far as I'm concerned, that's a royal lineage.

Henson III was a Utah County farmer who made a little money on the side with his wagon and a fine team of horses. You won't read anything about him in the history books, but he was often on the scene when history was being made. He was born less than a year after the pioneers entered the Salt Lake Valley; he fought the Indians during the Black Hawk War, then spent seven years as an LDS missionary trying to teach them the gospel; he worked on the transcontinental railroad; he was even a member of the United Order. He wasn't a famous man, but he was a great man. He was one of the common people, those everyday men and women who made America great just by going about their business and living each day the best they could.

And that's just one branch of the family tree. Over on the other side there's John Dale Arrowsmith, a contemporary of Henson Walker's, also born of sound pioneering stock. His family joined the Mormon Church in Michigan, and came West with a company of handcart pioneers in 1854. Known for his fiery temperament and independent thinking, John stayed with the main body of the Saints only long enough to marry Lucretia Hannah Howard and to bring his first son, William Dale, into the world. Then it was off to colonize in Lewiston, Idaho. He would have gone further if Hannah would have allowed it, as he wanted to get as far as possible

away from what he called the "church royalty" in Salt Lake City.

"I support the Brethren with all my heart," he was known to say, "as long as they don't try to tell me what to do."

William Dale was similarly bold and opinionated, and was prone to impulsive action. Five days before he was scheduled to marry Lola Ann Chase in the Logan LDS Temple, he and his fiancé attended the Fremont County Fair, where a special promotion by local merchants offered a houseful of goods, including a brand new stove, to any couple willing to be married right there on the spot. Despite Lola Ann's protests, William volunteered for the stunt, and soon the couple was headed home with a wagon-load of gifts.

But he didn't take his new wife to the two-room home he and his father were building for them. He took her, instead, to her parents' home. "That man saying words over us meant nothing," he explained when Lola Ann expressed relieved surprise. "I don't know about you, but I'm getting married in five days in the Logan Temple." And that's just what they did—then they went home to their new stove.

I never knew William or John or either of the Hensons. They were gone long before I came along. But I've heard about them all my life, and their stories of faith and courage have influenced me. And now the torch passes to me and to my generation. Can we keep the legacy alive by taking those pioneering values and applying them to our own lives and teaching them to our children? Biological descent isn't enough. In fact, it doesn't make a bit of difference. The only thing that matters is if we choose to fol-



Henson Walker, Jr.

low in the philosophical footsteps of our pioneer forbears. If we cultivate and exhibit the same kind of courage, integrity, loyalty, foresight and honor that marked each day of their lives, then we truly are their descendants—if not by blood, then by adoption. For when it comes right down to it, pioneering isn't simply a matter of time and place. It's a matter of heart and spirit.

Whether or not your pioneering lineage is "royal." ▼



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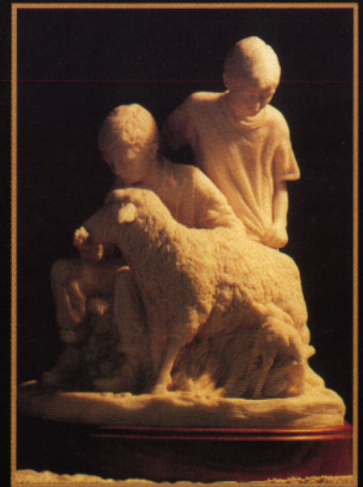


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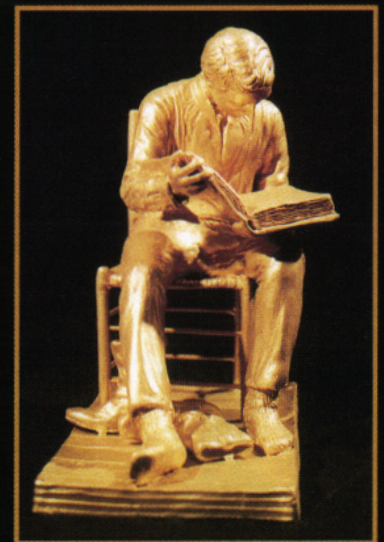
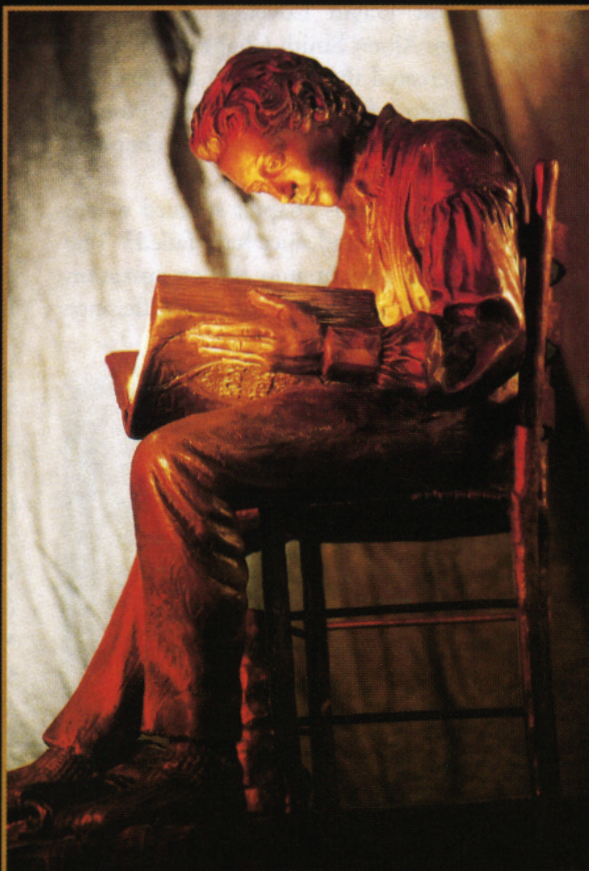


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ACCEPTING COMMISSIONS OF SCULPTURES • MONUMENTS • FOUNTAINS • ARCHITECTURAL

The Sons of Utah Pioneers may be one of the best kept secrets outside of the Salt Lake Valley. Yes, we do have members in many of the Western United States. But there are so many men who would be interested in the organization if they knew us.

SUP:

The Hidden Jewel

by Florence C. Youngberg

Way back in 1907, Andrew Jenson, historian, recorded under the date of July 20 that "an organization known as 'Sons and Daughters of Utah Pioneers' was effected in Salt Lake City, with Reed Smoot as President." In a subsequent letter to Gaylon Young, Sen. Smoot wrote: "I was responsible for the first organization of the Sons of Utah Pioneers... in Utah County." The meeting was held in Springville, but the necessary interest to get the organization off the ground was lacking.

In 1910, Parley P. Jensen tried to reorganize the group, but this, too, failed. It wasn't until 1928 that a permanent organization appeared when Walter G. Taylor and David Loveless created the George Albert Smith Chapter. They not only created the first active chapter, but they also established the Provo Pioneer Museum as a symbol of the chapter's permanence.

Why did this chapter succeed where others before and since have failed? The following insight into the organization may help us understand the difference

between success and failure for an SUP chapter.

The George Albert Smith Chapter survived a five-year period of apathy, just barely keeping alive. Then in 1933, Lawrence T. Epperson of Provo came to the organization with a sense of vision. He had a dream of a large organization that would perpetuate the ideals and memories of the men and women who gave up so much to settle Utah. He was a persistent man who believe in fighting for what he believed to be right. A constitution and by-laws were formulated, and on March 29, 1933, the Sons of



Reed Smoot

Utah Pioneers was incorporated as a state-wide society, with Mr. Epperson as its first president.

The movement spread rapidly. At the first national encampment in 1935 it was noted that there were 69 "camps" in the organization. The leader of each camp was called the "captain." The original fee for membership was \$1. There were 2,000 members on the rolls, and the boundaries of the camps were roughly the same as the boundaries for LDS wards in the area.

By 1937 there were 87 camps, with a membership of 2,700 in the organization. Within the next few years, however, World War II would take much of the energy out of the organization, as men left their homes to serve their country.

In 1945, the organization received a much-needed boost from another visionary leader when Wendell J. Ashton was elected national president. With his enthusiasm and leadership, projects began to appear that united the organization. He recognized the important fact that if an organization is to grow and succeed, it has to have something of value upon which to work. In 1947, he organized the well-known pioneer trek re-enactment in celebration of the Pioneer Centennial. He also led the SUP to the creation of numerous monuments and statues. Wendell often said that while creating the statues and monuments was important, he was more interested in giving SUP members a chance to work together for a common cause. From that era forward, erecting statues and monuments has given SUP chapters an important bonding work and function.



Sons of Utah Pioneers Centennial Caravan. Courtesy Utah State Historical Society.

Another leader who made a difference for the SUP was John J. Nielsen, or Jack, as he is called. Under his direction, the National Headquarters building was constructed in 1981. He was the power behind this move, and the one who knew where to go for donations and how to get things done. The many hours spent by members of the organization in building and furnishing this beautiful building have become a monument to the industry and dedication of those sturdy pioneers who gave up so much when they left their homes to journey to this valley and make the desert "blossom as a rose."

The men who have led this organization were the same kind of men as the pioneers. They weren't afraid to try, to go the extra mile. They were backed by strong, good women who were willing to work side-by-side with their husbands to achieve their goals. They had a dream and they worked at it.

Can we do any less?

JORDAN RIVER TEMPLE CHAPTER

An Insider's View of China

"I learned a new definition of poverty."

Those were the words of Fred Longhurst, a local electrical engineer who has spent considerable time in China and who reported on what he has seen there during a recent dinner meeting of the Jordan River Temple Chapter.

He said that he has seen women washing clothes in nearby streams. In one town, television is only allowed to be on 30 minutes, twice a day. And government officials strictly enforce a one-child-per-family policy.

While he noted some of the problems and challenges in China, he also praised the country for its high family and moral values. He talked about visiting the Terra Cotta Army of Quin Shi Huang, with more than 1,000 life-size statues of soldiers, horses and chariots, and a beautiful temple inlaid with gold, dated between 200 and 400 B.C.

Mr. Longhurst displayed pictures and many items of interest. It was a special meeting for all who attended. ▼

Submitted by Gene Bond



NEW MEMBERS

J. Max Anderson (OLYH)
Gerald J. Beeton (CENT)
Reed J. Bills (MUR)
Bruce H. Bird (SC)
Vernon A. Carter (RR)
Gail Allan Cazier (USRV)
Russell R. Clark (HAR)
Lloyd Yeates Clawson (AL)
W. Ronald Dale (SC)
Donald J. Densdale (ER)
David B. Ferguson (AL)
Marco R. Grow (HV)
Richard N. Gunn (CC)
Kelly Hall (CM)
F. Ric Hansen (HAR)

Ronald C. Harker (ER)
Jay Laird Harman (PH)
J. Raymond Johnson (SC)
Kenneth F. Judd (OGP)
Milton Kendrick (OGP)
Darrel Pectol Miller (AL)
Lewis W. Nielsen (CENT)
Herman Bates Prater (BH)
Ross M. Peterson (CM)
Jon Michael Roach (AL)
Jeffrey A. Sandberg (AL)
James C. Schow (HR)
Roger Slagowski (CENT)
Bruce Smith (CENT)
Jay Clifford Smout (AL)

Gilbert Arnold Snow (ER)
Clyde Elden Sowell (CENT)
Maitland G. Spencer (TQ)
Elden L. Stewart (SC)
Norman C. Tarbox (TB)
M. Devon Terry (HUR)
Conway P. Tingey (CENT)
Elvin E. Todd (MILLS)
Rulon L. Twitchell (OGP)
Leonard W. Waters (ER)
Graeme Watson (HAR)
Richard P. Webster (CC)
Paul L. Young (CM)
Spencer Young (AL)

*In loving memory of our SUP brothers
who have recently joined their pioneer
forebears on the other side of the veil:*

CHAPTER ETERNAL

Orrin E. Baird
Brigham City, Utah
Box Elder Chapter

Archer R. Clayton, 83
Centerville, Utah
Centerville Chapter

Clayton L. Perkins
Mesa, Arizona
Eagle Rock Chapter

Kent L. Bardsley
Salt Lake City, Utah
Pioneer Heritage Chapter

Russell B. Cornelius
Hurricane, Utah
Hurricane Chapter

Carl B. Runyan, 82
Mesa, Arizona
Mesa Chapter

Delmont Beecher, 82
Hooper, Utah

Durell Evans
Salt Lake City
Holladay Chapter

Andrew Schow
Layton, Utah
Buena Ventura Chapter

Eldred C. Bergeson
Salt Lake City
Salt Lake Chapter

Elden J. Facer
Salt Lake City
Salt Lake Chapter

Matthew W. Taylor
Salt Lake City
Holladay Chapter

Irvin D. Bird
Tooele, Utah
Tooele Settlement Canyon Chapter

Ora G. Greaves
Salt Lake City
East Mill Creek Chapter

Walter Thomas
Magna, Utah

Joel Ray Bryan
Tooele, Utah
Tooele Settlement Canyon Chapter

Lief William Lund, 52
Ogden, Utah
Ogden Pioneer Chapter

Bud O. Tonioli
Tooele, Utah
Tooele Settlement Canyon Chapter

Larsen Caldwell
Sandy, Utah
Jordan River Temple Chapter

C.N. Ottosen
Salt Lake City
Salt Lake Chapter

Ralph Wallin
Salt Lake City
Holladay Chapter

PIONEER REJOICES IN THE LIVES OF THESE GOOD MEN, AND EXTENDS ITS SYMPATHIES
AND GOOD WISHES TO FAMILIES AND LOVED ONES.

Tripping 'the Light Fantastic Toe' with Brother Brigham

Wholesome entertainment balanced the solemn religious duties and the grueling requirements of subduing the desert [for Utah's pioneers]. In addition to frequent performances of dramatic productions throughout the city, there was a Public Library which offered literary entertainments as well as newspapers and books. Though hunting for pleasure was not encouraged, sleighing, skating—both summer and winter—swimming and picnicking in the mountains were enjoyed by all. Dancing was a favorite activity of the people, and of Brigham [Young] in particular. "The world considers it very wicked for a Christian to hear music and to dance," he said on one occasion. "Music belongs to heaven, to cheer God, angels and men... Music and dancing are for the benefit of holy ones, and all those who are not holy and righteous and who do not worship God, have no right to be here."

Captain Stansbury attended a ball in Salt Lake City in April, 1854, and left a vivid description of what he saw: "A larger collection of fairer and more beautiful women I never saw in one room. All of them were dressed in white muslin, some with pink and others with blue sashes. Flowers were the only ornaments in the hair. The utmost order and strictest decorum prevailed. Polkas and waltzes were not danced; country dances, cotillions, quadrilles, etc., were permitted. At the invitation of Governor Young I opened the ball with one of his wives. The Governor, with a beautiful partner, stood vis-a-vis. An old-fashioned cotillion was danced with much grace by the ladies, and the Governor acquitted himself very well on the light fantastic toe. After several rounds of

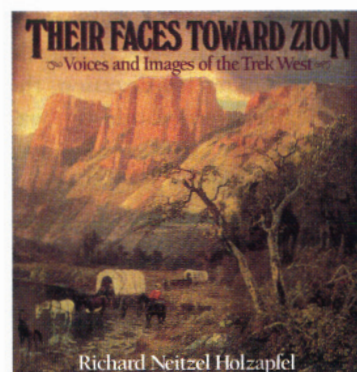
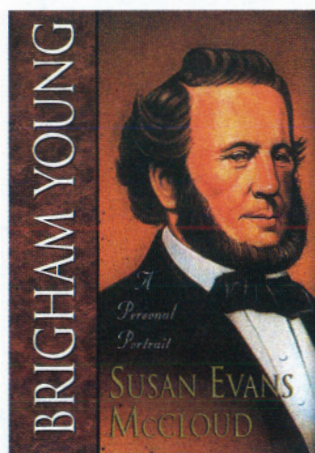
dancing, a march was played by the band, and a procession was formed; I conducted my first partner to the supper room, where I partook of a fine entertainment at the Governor's table."

From

Brigham Young:

A Personal Portrait

*by Susan Evans McCloud,
published by Covenant
Communications Inc.*



During

the 1859 emigrating season, William Atkins records several rather rash marriages as he traveled with the George Rowley handcart company. While on the Sweetwater, a man from Salt Lake found his lost sweetheart among the company and "there was a ceremony on the spot." At the Big Sandy mail station several unkempt and whiskey-soaked mountaineers offered to marry anyone in the group: "To our surprise two of our young women stepped out and said they would marry them... so two weddings were celebrated that day in mountain style."

Swiss-born Mary Ann Stucki records her family's activities as they made their way to [Utah] by handcart in 1860 as members of the tenth and last company of handcart pioneers: "Father had bought a cow to take along, so we could have milk on the way... He thought he would make a harness and have her pull the cart... One day a group of Indians came riding up on horses... [They] frightened the cow and sent her chasing off with the cart and children... The cow fell into a deep gully and the cart turned upside down. Although the children were under the trunk and bedding, they were unhurt."

Fellow company member Carl Fjeld writes of the day they arrived in the Valley: "On the 24th of September, 1860, we took up our handcarts for the last time; we pulled them 14 miles on to the campgrounds in Salt Lake City. Here we set them down, never more to realize how heavy they had been, how hard to pull."

From

Their Faces Toward Zion:

Voices and Images of the Trek West

*by Richard Neitzel Holzapfel,
published by Bookcraft Inc. ▼*



**Rush
Limbaugh**
1-4pm

“I am not arrogant.”



**Dr. Laura
Schlessinger**
9am-Noon
7-pm

“I’m my kid’s Mom.”



Tim Hughes
5-9am

“I am my show’s host.”



Bob Lee
4-7pm

**“The more things change,
the more things stay
the same.”**



"New" every day.



It's true, the Deseret News has a proud history. But it's the present and future that most concern us. We're in the Information Age, all right. There's more competition than ever before. And in the midst of this information deluge, much of it flashy and electronic, there is the humble newspaper.

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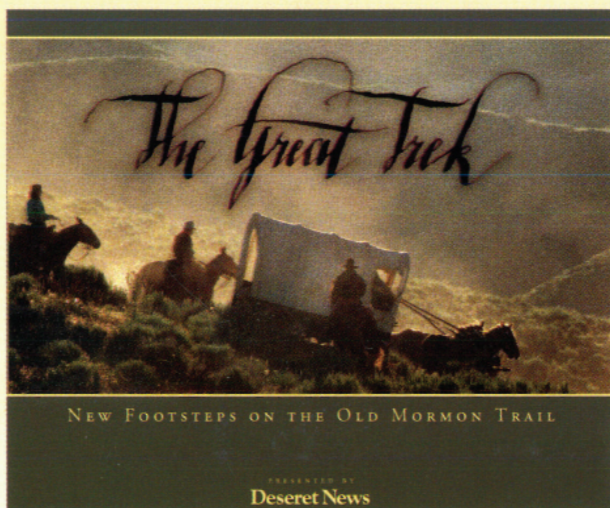
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